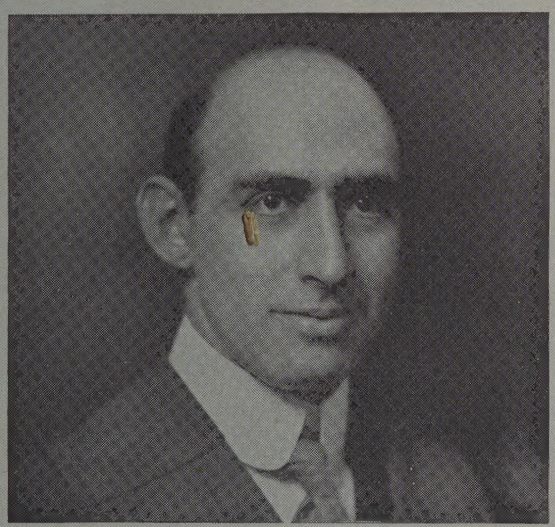
VOLUME XLIII, NO. 4 JANUARY, 1929

B'NAI B'RITH MAGAZINE



JUDGE IRVING LEHMAN

"When a Jew goes wrong . . . the community has failed to bring to bear every influence . . . to keep him straight."

(See Page 125)

THE NATIONAL JEWISH MONTHLY

$1.00 a Year *10 Cents a Copy*

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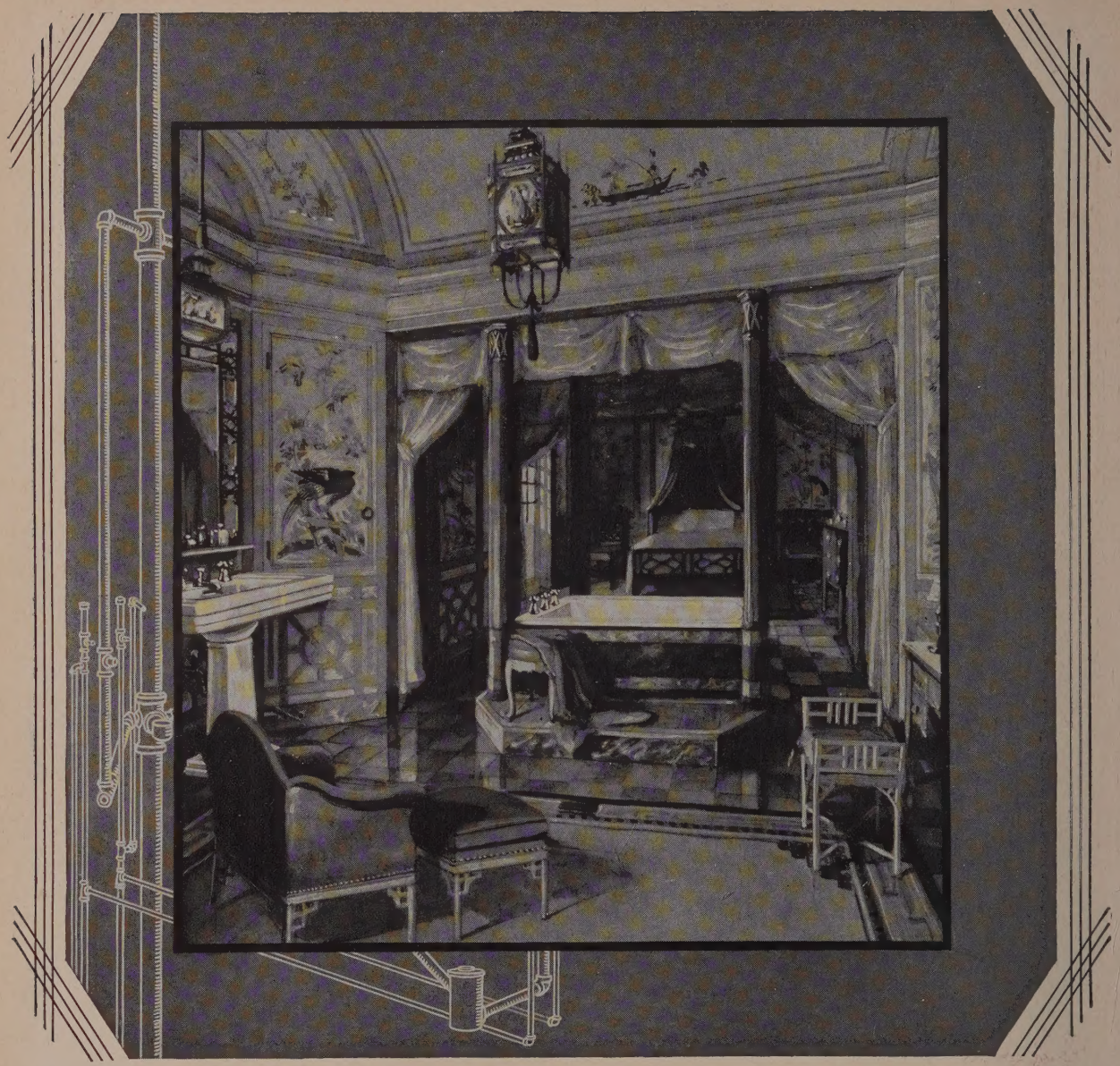

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THE

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLIII JANUARY, 1929 NUMBER 4

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

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Jewish Calendar

5689

1929

Rosh Chodesh Shevat	Sat., Jan. 12
Chamisha Oser B'Shevat	Sat., Jan. 26
*Rosh Chodesh Adar (1)	Mon., Feb. 11
*Rosh Chodesh Adar (2)	Wed., Mar. 13
Fast of Esther	Mon., Mar. 25
Purim	Tues., Mar. 26
Rosh Chodesh Nissan	Thurs., Apr. 11
First Day of Pessach	Thurs., Apr. 25
Eighth Day of Pessach	Thurs., May 2
*Rosh Chodesh Iyar	Sat., May 11
Lag B'Omer	Tues., May 28
Rosh Chodesh Sivan	Sun., June 9
Shavuoth	Fri., June 14
	Sat., June 15
*Rosh Chodesh Tammuz	Tues., July 9
Fast of Tammuz	Thurs., July 25
Rosh Chodesh Ab	Wed., Aug. 7
Tisho B'Ab	Thurs., Aug. 15
*Rosh Chodesh Elul	Fri., Sept. 6

5690

Rosh Hashonah	Sat., Oct. 5
Fast of Gedalia	Mon., Oct. 7
Yom Kippur	Mon., Oct. 14
Succoth	Sat., Oct. 19
	Sun., Oct. 20
Shemini Azereth	Sat., Oct. 26
Simchas Torah	Sun., Oct. 27
*Rosh Chodesh Chesvan	Mon., Nov. 4
Rosh Chodesh Kislev	Tues., Dec. 3
First Day of Chanukah	Fri., Dec. 27

NOTE: Holidays begin in the evening preceding the dates designated.
*Rosh Chodesh also observed the previous day.

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Among Our Contributors

Samuel Blum has been connected with the Jewish Morning Journal since 1923 as a regular outside contributor. Born in Russia in 1893, he came to America in 1910, and took University degrees at Cornell and South Carolina. He has contributed to many Yiddish publications.

Josiah Morse has been professor of psychology and philosophy at the University of Texas, George Peabody College for Teachers, and head of the department of psychology and philosophy at the University of South Carolina since 1911. He is the author of several books and a contributor to scientific and popular magazines.

William Z. Spiegelman is editor of *The Jewish Daily Bulletin.*

Leon Spitz, a frequent contributor to the B'NAI B'RITH MAGAZINE, is Rabbi of the Hoboken Jewish Center, Hoboken, N. J.

Max Robin is a young Jewish contributor to many Jewish publications.

J. Bielinky is a Jewish writer and critic of art, living in Paris.

Zalmen Yoffeh is the assistant editor of *Every Friday,* a Jewish weekly magazine of Cincinnati.

Edward E. Grusd is assistant editor of the B'NAI B'RITH MAGAZINE.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

B. B. Educational Program

Sir:

While the B'nai B'rith adheres to programs of broad and general principles, the specific activities of the Order, especially in the individual lodges, depend greatly upon the exigencies of the Jewish situation either in the local communities or throughout the land, and perhaps abroad.

My personal opinion is that there is too little emphasis upon the cultural program which, if properly arranged, would not only compel the interest and attention of the members, but would make the B'nai B'rith the community center as well.

To this end I would suggest that the executive offices of the Order prepare a program that would be of interest to the individual lodges; and also if possible to send a list of speakers.

Boston, Mass. Benjamin M. Siegel,
Secretary, Amos Lodge, No. 27.

The national headquarters is already working along the lines suggested. Educational programs for the lodges in smaller communities are being worked out. A Jewish art exhibit is being presented in small communities of District No. 3. Later these will be shown elsewhere. Records are now ready to be placed at the disposal of the lodges in smaller communities. In addition, the new serial, "The Birth of Israel," by Dr. Samuel Cohon, is now being published in the Magazine. This should be a very constructive piece of work in raising the interest of lodge members toward cultural and historic subjects.—Ed.

* * *

Discrimination Against Jews

Sir:

Anti-Semitic feeling and discrimination against our professional young men and women, especially those in the technical professions, seems to be increasing. At least one rubber company in Akron frankly refuses to employ Jews, and large concerns all over the country take the same stand. It seems to the writer that someone should undertake to alleviate the situation, and he feels that if such an organization as the B'nai B'rith took the matter in hand by tactfully approaching the management of such concerns, much could be done. Perhaps a national employment organization with a list of concerns which are open to those of our faith might help.

47 Reed Ave., H. H. Solow.
Monessen, Pa.

It is difficult to compel various business organizations to change their policies. As a rule they are not prompted by a malicious attitude toward the Jews as a whole, but are prejudiced because of some unfortunate personal experiences. Although so far nothing has been suggested that would definitely help the situation, the matter is receiving consideration by the Anti-Defamation League.—Ed.

* * *

Free Loan Society Address

Sir:

I should like very much to have the address of the Free Loan Society. Can you supply me with this information?

Harry Kaufman.
Midland Development Co.,
Charleston, W. Va.

Address all inquiries to the Hebrew Free Loan Society, 108 Second Ave., New York City.—Ed.

* * *

Life Story of Rabbi Akiba

Sir:

I am very anxious to obtain a copy of a book giving the life story of Rabbi Akiba.

2132 Lincoln Ave., Helen T. Norton.
Alameda, Cal.

A book in vogue at the present time is "Letters of Akiba," by Arthur A. Dembitz. It can most likely be obtained from Gratz College, Philadelphia. There are other books on Rabbi Akiba under the titles of "Rabbi Akiba," by Elsass; "Akiba," by Samuel Funk; and "Rabbi Akiba Und Seine Zeit," by Leopold Stein.—Ed.

* * *

Medicine and the Talmud

Sir:

I would appreciate it very much if you would recommend some book or essay on the subject, "Jewish Physicians in the Middle Ages," or "Medicine and the Talmud."

Dr. Emil Aronson.
926 Medical Arts Bldg.,
Dallas, Tex.

This subject is treated in the Jewish Encyclopedia, Vol. 8, Page 409; in a book by A. Friedenwald, "Jewish Physicians," published by the Jewish Publication Society, Philadelphia, Pa.; in "History of Medicine," by Fielding Garrison (p. 57) and "History of Medicine," by N. Neuberger.—Ed.

* * *

Ort Sends Machines to Russia

Sir:

I have two brothers in the Ukraine who are in imperative need of machines to enable them to work for their livelihood. They asked me to send them a knitting machine, and an automobile to be used as a taxicab. I am told that the Ort is bringing machinery into Russia, and that through them I can send the machines more cheaply. Will you please give me the address of the Ort in this country?

2506 Grand Ave., Simon Berlin.
Dallas, Tex.

The best, if not the only way to transmit a machine to Ukraina is through the Ort. Permission of the Soviet government is necessary, and besides, there are a number of other formalities with which one must comply so as to get the machinery into the country, and especially to release it from the excessive customs charges.

Write to the Ort Tool Supply Company, 331 Madison Avenue, New York City. It will be necessary to tell them the name and address of the party to whom the machines are to be sent as well as the type of machines. They will then send a questionnaire to be filled out and returned with money in payment for the machines. After that, the Ort sees that the machines are safely delivered without the payment of customs charges. The Ort also arranges for a guarantee that the machines will not be taken away from those to whom they are sent.—Ed.

* * *

Likes "Urva Porah"

Sir:

One of the finest things I have read in your excellent magine is the last article by Urva Porah, in the December number. I sincerely hope that every liberal and ultra-modern Jew and his wife will read this article and that its significance may be felt by them. It is timely, as well as excellently written.

The B'nai B'rith Magazine is becoming one of our finest publications. I believe it will have a definite influence in the development of appreciation of things Jewish in Jews.

564-566 Spitzer Bldg., Eva E. Shaw.
Toledo, O.

* * *

Subscribes to Magazine

Sir:

Enclosed is one dollar for a year's subscription to your monthly B'nai B'rith Magazine. I happened across a copy of this Magazine in the lounge room of the Y. M. H. A. Building at Pittsburgh, Pa.

43 Market St., Mayer Handley.
Blairsville, Pa.

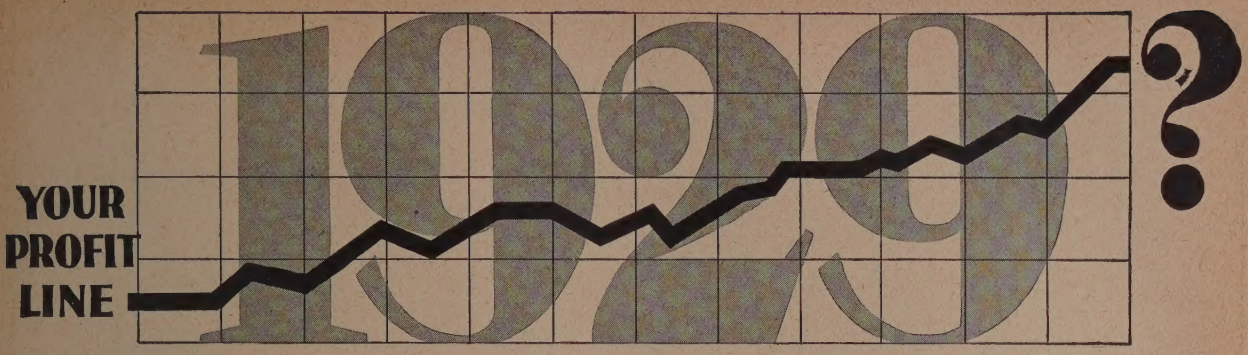
* * *

Editorials Are Appealing

Sir:

Let me compliment you on your very admirable editorials in your September issue—especially "We Dreadful Children of Israel," and "The Beneficence of Prejudice." May I suggest an occasional article on some Jewish village or co-operative farms of our Jews in America, or of contemplated movements of this sort?

3529 Burleigh St., Joseph Harris.
Milwaukee, Wis.



The Answer Cannot be Delayed

BUSINESS will be good in 1929 for those who make it good. Net profits will be greater for those who adopt definite, practical, money-making plans. It's a matter of right viewpoint — right plans — right organization — ACTION!

Your profit line will go up if you sell *more* at *less* cost — or if you hold your present volume and *reduce* expense. A dollar saved is 100% profit!

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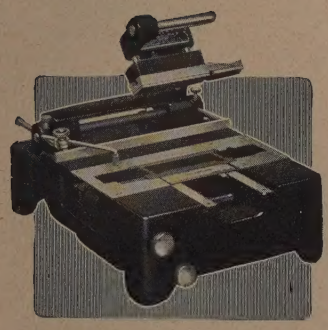

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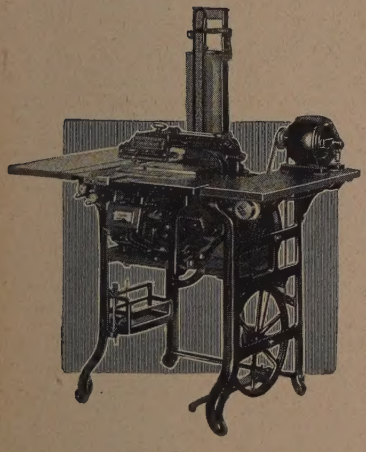

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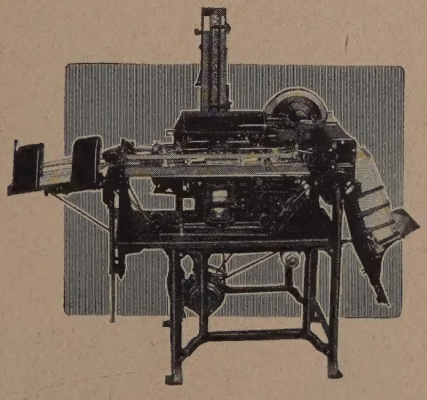

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1-1929

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Embarrassing Moments

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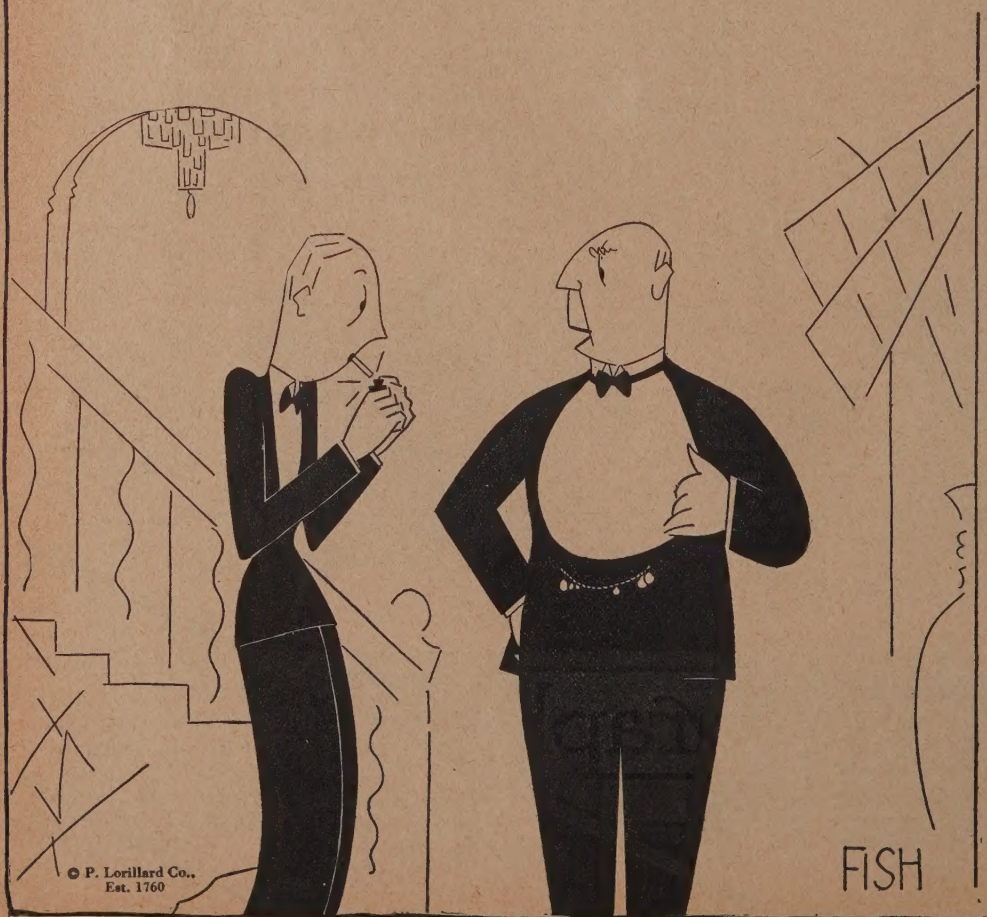
They taste just like they did 20 years ago



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Editorial Comment

The Jewish Youth Movement

IT IS not generally known in Jewry that there are in the United States 139 Y.M.H.A. and Y.W.H.A. buildings that cost $19,300,000 to build. Additional buildings to cost $4,800,000 now are under construction in various cities of the land, and the budgets of all the Y.M.H.A.'s and Y.W.H.A.'s in the United States now total $3,500,000 a year.

These institutions are the children of the Jewish Welfare Board which itself was born during the war-time to be a comfort to Jewish soldiers and sailors. It did not disband after the armistice but resolved to continue as a ministry to Jewish life among the young.

Its inspiration was largely Judge Irving Lehman of New York, its president, and the great work that he has accomplished was reviewed in its biennial convention in Washington last month. To Judge Lehman the Jewish Welfare Board has been an altar for unending devotion.

"The Jewish Welfare Board emphasizes the responsibility resting on every Jew to do all in his power to help make the Jewish youth sound in body and soul so that they may be useful members of the community and useful citizens of the land," he says. "It calls upon Jews to recognize that whenever a Jew goes wrong it is because the community has failed to bring to bear every influence it could have exerted to keep him straight."

* * *

The Glory of the Year 1929

MANKIND enters a new year more lovely than in all the years of his long sojourn on earth. He comes with luminous feet ascending the hill of the Lord, bearing good tidings of peace.

His eyes are alight with the spirit of the prophet who long ago summoned mankind to make his swords over into plowshares.

"I renounce war," mankind says, and the treaty by which he does this must stand forever among the great moral documents of the race."

That he merely says "I renounce war" is in itself a surpassing step of human progress. It is a moral assertion comparable to the Golden Rule as enunciated in Leviticus (19—xviii): Thou shalt love thy neighbor as thyself.

True, it does not abolish war with a word; but neither does the word of Leviticus cause all men to love their neighbors. Both are ideals which mankind has set among the stars for his striving. They are kindred, and one flows from the other.

When mankind set up as his ideal the commandment, "Thou shalt love thy neighbor as thyself," it followed that he must say eventually, "I renounce war."

Now he has said it.

It is a new banner for mankind who has marched to die in all the ages under the banners of conquest and lust and hate, being driven by kings. The new banner was in the making thousands of years and is woven of the words of the prophets, of the sighs of the dying in all the wars, of the sorrows of women.

Mankind marched to death under the old banners; under the new he marched into the year 1929 toward a finer life and a more glorious destiny. And woe be unto statesmen who would tear the new banner from his hands and lift the old ones for his betrayal.

"I renounce war"—this is the assertion of mankind and those in the high places of the nations must honor it that it may become more than a moral gesture. If war is to be renounced, renunciation must begin with a step toward universal reduction of armaments.

If "I renounce war" follows "Thou shalt love thy neighbor as thyself," the complete fulfillment is in the words of the prophet: "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up swords against nation, neither shall they learn war any more."

* * *

The Strange Will of Samuel Cohen

SAMUEL COHEN was a citizen of St. Paul, Minn., and a Ben B'rith. He considered that the B'nai B'rith had to do with eternal verities, with the fundamentals of Judaism itself, with enterprises that would go on beyond the lives of the present members and their children's children.

B'nai B'rith was one of the lasting institutions of Judaism, like synagogues and like the ethical teachings of the Torah on which the B'nai B'rith was founded.

When his will was probated recently there was discovered in it an amazing expression of this faith of his.

To the B'nai B'rith he bequeathed $5,000, not to be used at once, but in a hundred years. It was to be invested in first-class income-bearing securities and put away not to be touched for a hundred years, save to invest the income.

Then, at the end of a hundred years when the $5,000 will have grown to $400,000 or $500,000, it becomes available to the use of B'nai B'rith for philanthropic purposes. But even then the money may not be spent in its entirety; the principal must be kept intact and only the income spent.

It seems that this was no mere whimsical conception. Mr. Cohen carefully considered ways by which a man may perpetuate the goodness of his heart on the earth for a long time after he is dead. And, having conceived this plan to invest $5,000 for a hundred years, he considered to what institution he could most safely entrust it for a hundred years with the assurance that it would be well spent at the end.

He knew B'nai B'rith, having seen its works through many years. He had seen B'nai B'rith healing the sick in its hospitals, guarding the orphan in its homes, comforting the aged, going to the succor of Jewish refugees in Mexico, shielding the fair name of Jewry in its anti-Defamation League, protecting the faith in the Hillel Foundations.

These enterprises persuaded Mr. Cohen that one might entrust $5,000 to the B'nai B'rith with assurance that in a hundred years the accumulation would be used to good ends. During a century the philan-

thropic causes of B'nai B'rith might change, but he had seen the heart of B'nai B'rith and knew it as a heart not only with goodness but also with vision.

He could not doubt that B'nai B'rith was a lasting institution, since it had nothing to do with the selfish purposes of any individual but only with the glory of Judaism itself. It was as permanent as Judaism. It would live as long as there was Judaism to serve.

So Mr. Cohen endowed the B'nai B'rith of the next century. Mr. Cohen's fund shall be known as the Raezella J. Cohen B'nai B'rith Trust Fund, for he preferred that the immortality of this gift be conferred upon the name of his wife rather than upon his own.

* * *

Sixty Years Among the Jews

HOW brief are sixty years! They are only the span of two generations. Among peoples they are a few moments of history. In the slow progress of civilization sixty years have marked scarcely a step forward, save in the past century.

Reflecting thus, one is the more amazed at the achievements of the Jews in America in sixty years. For example, in a review of Dr. Cyrus Adler's biography of Jacob Schiff, one reads that it was only in 1865 that Schiff came to America, an immigrant. One had thought of him as a man far more deeply rooted in the soil of the land, just as one is sure that a large and impressive oak has been growing in its place countless years.

Indeed, less than sixty years elapsed between the arrival of Jacob Schiff in America and his death, but in that time he rose among the financial giants of the land, and became builder of railroads, international banker, outstanding philanthropist, leader of enterprises for social improvement.

And his story is not unique. The history of the Jews in America is in large part comprised in the years since 1865. These are sixty years of unparalled social, political, religious and commercial achievement on the part of an underprivileged people who had come at last to possess equal opportunity with their non-Jewish fellow men.

* * *

Notes on Jewish Culture in America

ONE reads:

That in New York last month there was dedicated the first of a series of buildings for the Yeshiva College to cost $2,500,000. In this college will be taught the secular subjects that are treated in all colleges, but there will be a Jewish background.

That the Philharmonic Symphony of New York performed for the first time a "Hebrew Suite" by Nicolai Berezowsky, who in his composition "conveys various methods of Hebraic character and atmosphere."

The scholarship of the Yeshiva College will be the scholarship of Jews working as Jews. The Jewish scholar has too often been apart from his people, a Jew, but not of Jews.

Berezowsky's music is Jewish, singing Jewish moods. Too often the Jewish musician goes into the world for inspiration, not knowing the song of his people in his own heart.

An American Tragedy

MORRIS PLAPLINGER came to America in 1881. He brought with him the ancient faith, undefiled by any of the modern currents. Though his neighbors made compromises, adjusting their religious practices to the new life, Morris Plaplinger departed not in the least from the teachings of his fathers.

The *schuhl* saw him in the morning and in the evening, and he never failed on the fast days, and the Sabbath he greeted joyously as a bride, in accordance with the tradition. He abhorred the modern tendencies in Judaism which, he said, were not Yuedischkeit at all.

What was his sadness, therefore, to see modern Judaism invading his own house when the children grew up. Not that the children were the less faithful to their Jewish inheritance; but for them ancient Jewish practices contained no appeal in the modern world. They were Americans, they said, and the rather clumsy old-world name Plaplinger must be changed to Plaut.

Morris Plaplinger thought then of Jerusalem where his fathers had walked into the exile, and where a Jew might weep at the Wall for all the sorrows that had come upon Israel and where the ancient faith was guarded in its purity by the souls of the martyrs.

There he would go and there he would live out his days, and rest at length in the holy ground that sheltered the bones of the fathers, blessed be they.

And at 60 he sold his tailor shop in Newark, N. J., and went alone to Palestine, in the year 1925, and there he died recently. When his will was filed for probate last month, it was seen that he had left $30,000 to charities in Newark and in New York, and the residue he left to the town in Palestine in which he died.

He disinherited his family.

* * *

Mr. Lehman Serves One Master

HERBERT LEHMAN is the new lieutenant-governor of New York. Mr. Lehman was connected as director with a number of banks in New York. His position as lieutenant-governor might never conflict with his banking interests, for the functions of the lieutenant-governor are not administrative. He is the presiding officer of the state senate.

But Mr. Lehman's conscience would not permit any sort of double loyalty in public life, however remote one might be from the other. The banks might have business with the state. Though in his position as lieutenant-governor he would have no part in such business, he felt he must avoid even the appearance of personal interest in public business.

He is the servant of the state and, however limited his functions might be, he is resolved to be always in a position to serve it with full allegiance.

* * *

A Seminar for Good Will

JEWS, Catholics and Protestants meet at the end of this month in a Seminar in Columbia University, New York, for the purpose of promoting good will and brotherhood through understanding.

But those who go to such conferences are already people of good will. They have understanding hearts. They yearn for brotherhood.

They exchange notes, they gather inspiration from one another and depart, feeling even more exalted with fraternal spirit.

But the prejudices of the mass of the people remain unmoved. The brotherly leaders go forth to preach the good doctrine to meager audiences while the propagandists of prejudice draw the multitudes.

It occurs to us that prejudice can not be destroyed by tearing out, for it is a rank weed that persists in growing. It is seen to be futile to try to remove it from the soil of old hearts in which it is deep-rooted.

May it be suggested that instead of attempting to tear out prejudice from old hearts, an effort be made to plant the seeds of good will in the hearts of youth. The Christian child finds no fault in the Jewish child until it receives from its elders the seeds of prejudice. The seeds of good will could as easily be planted.

The responsibility rests largely with the ministry as the directors of religious education and also with the leaders of public education. Prejudice against Jews flows from religious miseducation such as suggests that the Jews crucified Jesus and that Jews are without sympathy for his ethical teaching and that Jesus was a crusader against the sins of all the Jews. To revise the religious education of the past is the function of the ministry.

The duty of public education is to teach the essential unity of mankind, to instill the feeling of brotherhood.

Thus, the planting of the seed; the harvest, to be sure, will not be seen for some twenty years, but twenty years are as nothing in the history of prejudice.

Brighter Days in Roumania

THE old Jew-hating oligarchy in Roumania has gone down to defeat and the votes of the people have elevated the Peasant party, the champion of civil rights.

Even in Roumania, it seems, there is no cohesion of Jews in politics and as many Jews were on the opposition ticket as were candidates on the victorious ticket of the peasant reformers. All the latter Jews were elected and most of the opposition Jews went down to defeat.

Even more hopeful was the speech of the new minister of education, who, addressing party leaders, said:

"Do not forget first of all to combat anti-Semitism. You should make it your duty to tell the peasants that anti-Semitism as a movement is a political folly, outside of the fact that it is poisonous."

These are revolutionary words in a land in which government either has actively connived in anti-Jewish activities or winked at them with a complacent eye.

* * *

What the Jews Want

RECENTLY the Union of American Hebrew Congregations searched the heart of the Reform Jew as represented in the membership of temples. It sent him many questions whereby to learn what he thinks of Judaism and its practice in the temple.

More than 1200 of him answered, and it was seen that he is not altogether happy in his religious environment.

He wants Jewish choirs to sing to God for him.

He wants more Jewishness in the temple service, his heart yearning for the symbolism that dramatized Judaism.

He wants a friendlier atmosphere in the temple, for, if he is of Orthodox origin he remembers the fervor of the synagogue.

He wants, above all, a Judaism that shall be translated by Jews in the service of every-day life.

His desires might well serve as a program. It will be seen that he does not want less Judaism but more. His soul thirsts for the refreshing wells from which his fathers drank. He does not want a medieval Judaism but a modern Judaism clothed in some of the more beautiful garments of the older faith. Reform Judaism answers the questionings of his mind, but he wants a warmth to comfort his heart.

* * *

Espionage in America?

ONCE again the Department of Labor recommends to Congress the registration of Immigrants. It is proposed to set over the hapless alien a system of espionage that is to follow him in his coming and going. So and so often he would have to register with authorities. Should he move from one city to another he must notify the proper officials at the place of departure and report to other officials at the place of arrival.

A similar system made the Russia of old abhorrent of liberty-loving men.

But, according to Congressman Emanuel Celler, the Labor Department has, in effect, already instituted an alien registration system without a supporting act of Congress. Every alien is required now to carry an identification card bearing his name, description and photograph.

"There is nothing in the immigration act of 1924 and acts amendatory thereto which authorizes such registration," Mr. Celler says. "The order, in my opinion, is illegal. It is unenforceable. No alien need obey it. I advise each alien to refuse to carry the identification card."

* * *

Religion in Politics

THERE has been introduced in the House of Representatives of Congress a bill to prohibit reference to the religion of candidates for public office.

The proposed remedy is as bad as the disease, it seems to us. It violates one American principle in order to maintain another. It attempts to curtail freedom of speech for the purpose of insuring the freeest exercise of religion.

One detests the man or group of men who make an issue of a candidate's religion. And yet if one really believes in freedom of speech, he must tolerate even opinions he detests and grant the right to speak freely even to men whom he reviles.

There is no manner of abridgment provided for the right of free speech and even error may enjoy it. When error becomes libel the courts provide ample penalties.

A Cross-Section of Jewish Life

A SABBATH observance movement has been started by Orthodox leaders in Helsingfors, Finland. Signatures are being obtained from Jewish merchants who undertake to close their shops on the Sabbath to influence others to do likewise. The ideal is complete observance of the Sabbath by all Jews in the city.

* * *

ARAB dealers in the Palestine community of Petach Tikvah have discovered another novel way of enraging Jewish workers there. They buy oranges which are still on the trees and then contract with Arab workers to do the picking. This brings small profit to the Jews, who had been depending on this work for their livelihood in many cases. Arab workers, it seems, are content with a wage scale which no Jew could live on.

This resulted in a demonstration of Jewish workers in Petach Tikvah, one of the oldest Jewish colonies in Palestine. The police broke up the demonstration. The Jewish workers demanded an opportunity to work in the orange groves.

Jewish Legionaires, who fought in Palestine under Lord Allenby, petitioned the Jewish National Fund to do something about it. The latter organization promised it would consider the matter.

ALWAYS the scene of political bad boys who start anti-Jewish riots and in other ways make themselves nuisances, Bucharest's polling places during the December elections were models of good conduct. The Maniu government, incidentally, which was upheld in the elections by a great majority, has announced it would never allow any recurrences of anti-Semitism. Five Jews were elected to seats in the Senate, and eight to places in the House.

* * *

THE SOVIET GOVERNMENT recently passed a law forbidding anyone to send money out of the country. Hundreds of Jewish families in Riga, Latvia, depend on money sent them by Russian relatives, and now are in sore straits.

* * *

SIR JOHN CHANCELLOR, new British High Commissioner for Palestine, hopes to concentrate his attention on the development of the resources of the country. He said so himself after official and civic Jerusalem had welcomed him to his new post last month. He said other pleasant things. Tens of thousands of Jerusalem's citizens swarmed the streets upon his arrival in the Holy City. Boy Scouts paraded. Houses were decorated.

Main Street in Petach Tikvah, where Jewish workers staged demonstration of protest.

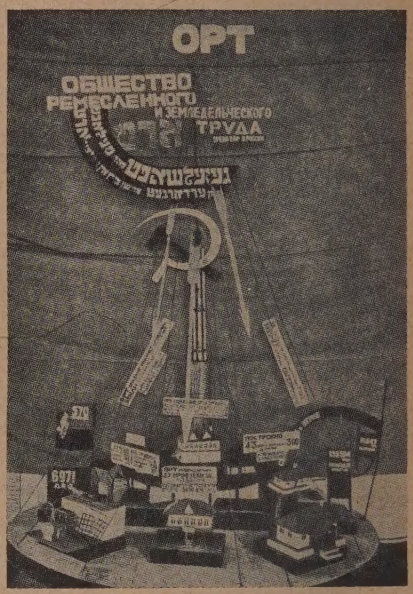

Diagram illustrating activities of the Ort, exhibit at Moscow.

AN EXHIBITION showing the work of students of artisan schools and colonies supported by the Ort Association, is being shown in Berlin. Later it will be taken to England, and then to the United States. Examples of work done in the 18 schools and Jewish colonies in the Ukraine, White Russia, Roumania, and Poland, supported by the Association, are shown.

* * *

THE Jewish Federation of Labor in Palestine is preparing to hang out a "Help Wanted" sign. There will be a shortage of laborers for the next working season, despite the fact that in the past this season has always been the worst for labor.

* * *

CHARGING that a boycott against Jewish workers continues in Poland, Deputy Gruenbaum demanded that the Polish government recognize the right of Jews to work. The minister of labor denied that a boycott exists against the Jews. He promised an investigation.

* * *

IL DUCE is puzzled. He would like to know whether the Italian Zionists consider themselves a nationality or a religion. All he hears them talk about, he said, is "the Hebrew race, the Hebrew people, and the Hebrew nation," without any reference to religion.

PALESTINE institutions sponsored by laborers need $500,000, and David Bloch, Mayor of Tel Aviv, is in this country to help get it. He is accompanied by Israel Mereminsky, General Secretary of the Palestine Federation of Labor.

David Bloch

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IT WAS a beautiful flourish the authorities of Bydgose, Poland, made, when they nonchalantly turned down a $100,000 endowment fund for the poor Jews of the town, on the grounds that there were no poor Jews in the place, but later developments are turning up to embarrass the proud city fathers.

The generous endowment fund was offered by the will of the late Mrs. Leonard Cohen of Wilkes-Barre, Pa., to the civic officers of Bydgose, which was formerly Bromberg.

When the offer was turned down, Dr. Sonnenschein, Chief Rabbi of the town, was shocked, as were thousands of Bydgose Jews at hearing themselves described as "not poor." Dr. Sonnenschein said the Jewish population of Bydgose numbers 20,000, many of whom are in dire need.

The British consulate sympathetically but unmistakably told Dr. Sonnenschein that anti-Semitic bias on the part of the Bydgose authorities caused the latter to turn down the legacy. The consulate advised the Jews to have the executors of the American will transfer the legacy to the Bydgose Jewish community. Legal difficulties, however, have prevented this.

* * *

SOUTH AFRICAN JEWS have lost an incipient feud and thereby gained a Chief Rabbi.

Half of the Synagogues and Jewish organizations had previously recognized Dr. J. L. Landau as their Chief Rabbi, and the other half hadn't. A schism of South African Jewry was threatened. But happily the South African Jewish Board of Deputies at Johannesburg got together, thrashed out the matter, and issued a recommendation that Dr. Landau hereafter be recognized as the Chief Rabbi. Once more harmony reigns below the Equator.

ALTHOUGH Russia is far from being free of anti-Semitism, short shift is given to those caught practicing it. A group of rowdy Russian peasants in the neighborhood of Rudna, region of Smolensk, came into town one day and, flushed with their weeks' pay-checks, instituted a wholesale attack on the Jewish population.

Twelve of the crusading peasants were arrested and tried. Two were sentenced to ten years in jail; four got three-year terms; and six will cool their enthusiasm in a Soviet prison for the next twelve months.

* * *

JEWISH MERCHANTS in London stand a chance of losing 90 per cent of their weekly turnover as the result of agitation by the drapers' Chamber of Trade to forbid Sunday market trade. At present, 60 markets of the 169 in London are open on Sundays.

* * *

IT TOOK her 80 years to get it, but now Lilli Lehmann, famous Jewish prima donna of Austria, is a "professor." That's the title conferred upon her by former President Hainisch of Austria on her 80th birthday for her performances in Vienna and the services rendered by her to Mozart festivals at Sulzburg.

* * *

IN OTHER lands as well as America, Jews are reaching high posts in government service. H. Cohen, K. C., member of the Victorian parliament, was appointed Minister of Education for Victoria. He is the first Australian Jew to hold this position.

THE SPRING of this year is expected to see the beginning of Jewish land settlements in Germany, it is reported from Berlin. A conference was held there recently for this end. Outstanding German Jewish leaders, including Dr. Berthold Timondorfer, honorary President of the B'nai B'rith lodges in Germany, attended the conference, and pledged support of the movement.

* * *

THE COMMISSAR in charge of the factory Dwina at Witebsk, Russia, is living under the idea that "anything can be done to Jews." That's what he urbanely told 50 Jewish working girls in the factory when they left the plant as a protest against anti-Semitic mistreatment.

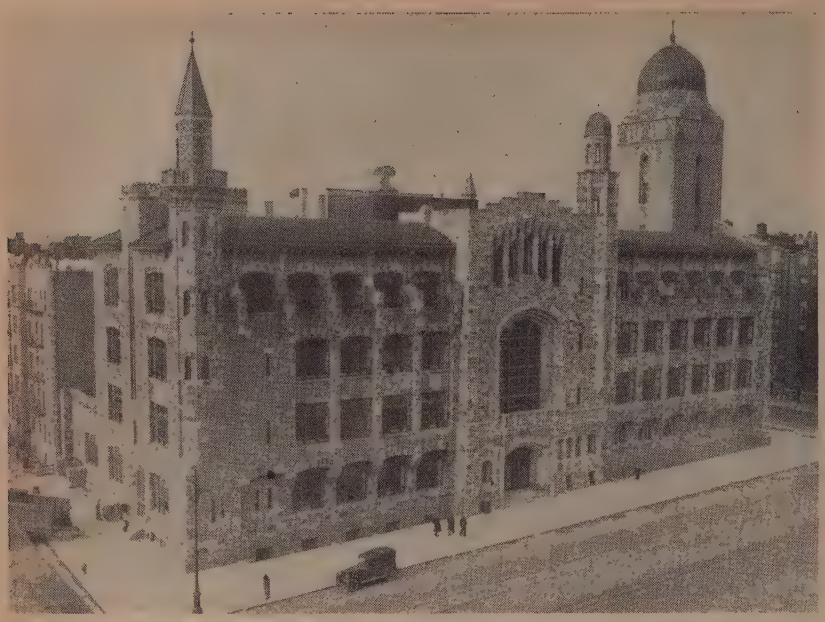
* * *

THE JEWISH NATIONAL FUND has bought the Haifa Bay for $750,000. This purchase is considered of great importance for the stimulation of industry in Palestine and the building up of the country, according to Emanuel Neumann, President of the National Fund of America.

"In view of the expansion which is inevitable in the course of time in and around the port area, the Jewish National Fund decided it could not permit this land to pass into private hands with all the dangers of speculation and of exploitation attached thereto," explained Mr. Neumann.

The purchase was of 22,000 dunams around the Bay area. The Fund already had 11,000 dunams. Five thousand dunams still remain, but that goes to the Palestine Economic Corporation, which is working in co-operation.

Haifa Harbor



Yeshiva College, New York City

TWENTY thousand people wandered through the beautiful marble corridors of the new Yeshiva College last month and then stayed to hear the dedication exercises of this unique educational institution in New York City. The cornerstone of this first group of buildings, located on a hill overlooking the Harlem River at 186th Street and Amsterdam Avenue, was laid in May, 1927.

Here religious and secular education will be blended, so that not only bachelors of arts and sciences will be graduated, but also Orthodox rabbis. The first group of buildings dedicated last month cost $2,500,000.

Vice President-Elect Charles Curtis sent a congratulatory message. So did 25 of the largest universities in the land.

English, Yiddish, and Hebrew were heard from the speakers' platform, from which many learned professors and lay leaders spoke.

* * *

FOLLOWING close upon the stirring presentation of Ernest Bloch's symphony, "America," another Jewish composer's work was presented to the public for the first time by the Philharmonic Symphony Orchestra in Carnegie Hall, New York City. It is a "Hebrew Suite" composed by Nicolai Berezowsky.

This young Russian, only 28 years old, has lived in this country since 1922. The "Suite" conveys "various moods and is suggestive of scenes of Hebraic character and atmosphere."

PROTESTANTS, Catholics, and Jews and Masons, Knights of Columbus, and B'nai B'rith, all came together in a spirit of good-will at Temple Emanu-El, New York City, under the auspices of the Temple's Men's Club, to wipe out whatever bitterness remained between the different groups as a result of the recent bitter presidential campaign. Rev. Dr. S. Parkes Cadman was the principal speaker. Other prominent speakers included Dr. Nathan Krass; Hon. John G. Agar; Justice Arthur S. Tompkins of the New York Supreme Court; Rev. Father Frances P. Duffy; Dr. David de Sola Pool; and the very Rev. Howard Chandler Robbins, Dean of the Cathedral of St. John the Divine. Gerald Warburg, son of Felix Warburg, played two 'cello solos, assisted by the Temple choir.

* * *

WITH the opening of the New York Zionist campaign expected to occur late in January, Nahum Sokolow, Chairman of the World Zionist Executive, is in this country to participate in the drive, not only in New York, but throughout the country. Other European and Palestine Zionist leaders are expected in the United States for the campaign.

* * *

WITH five million dollars a year spent in the United States for Jewish education, one would think it a success, but Louis Marshall, President of the American Jewish Committee, said it suffers from lack of coordination and insufficient support. He spoke at the annual Chanukah celebration of the Jewish Education Association in New York.

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RABBI ISIDOR B. HOFFMAN, for the past three years Rabbi of Temple Beth-El, Utica, N. Y., has been chosen by the B'nai B'rith as Director of the first Hillel Foundation in the east—the one at Cornell University.

B'nai B'rith is sending a "traveling art exhibit" all over the country, for the benefit of many small and large communities. This picture shows a part of the mounted exhibit.

A group of leaders at the Jewish Welfare Board convention at Washington. Left to right: Curtis D. Wilbur, Secretary of the Navy; Bernard G. Given, Syracuse, N. Y.; Judge Irving Lehman; Maurice D. Rosenberg, who acted as toastmaster; Morris Cafritz, President of the Washington Community Center; and Morris Whitlin, of Washington.

HON. CHARLES G. DAWES, Vice President of the United States, likes the way the Jews help unfortunates regardless of race, creed, or color. He told them so at the fourth biennial convention of the Jewish Welfare Board in Washington, D. C. Representatives of 300 constituent societies of the Board were present, and heard reports of progress of the organization all over the country.

A group of Jewish Centers are conducting a lecture tour, planned for them by the Jewish Welfare Board. The tour was inaugurated with a lecture by Maurice Samuel in several large cities. Professor Mordecai M. Kaplan will give the next lecture in the same cities in January, and in February Rev. Dr. Herbert S. Goldstein will speak.

* * *

HUNDREDS of friends and relatives were making merry during the elaborate festivities following one of the most prominent weddings in Warsaw recently, when some unknown thief made off with the most highly-prized wedding present of them all.

This present was a number of important historic documents throwing light on the origin of the Chassidic movement. They consisted of letters written by the Baal Shem Tov, the founder of the Chassidic movement, and by Rabbi Schneur Zalman, founder of the Chabbad Chassidic school and incidentally by the bride's grandfather. The latter is Rabbi Jacob Joseph Schneursohn, the Lubawitscher Rebbe from Riga.

NOW that the Republican party has succeeded in electing Herbert Hoover to the Presidency, it doesn't intend to inaugurate him without ceremonies appropriate and fitting in view of the tremendous landslide he achieved at the polls. Lieutenant-Colonel U. S. Grant, 3rd, chairman of the inaugural committee, realizing that this important event must be shaped with the utmost care and ingenuity, has appointed Maurice D. Rosenberg general counsel of all arrangements. Mr. Rosenberg is a prominent Washington civic leader and general counsel for the Merchants and Manufacturers' Association.

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A BUDGET of $1,010,000 has been authorized by the Executive Committee of the Palestine Economic Corporation to buy more land, encourage the orange-growing industry, arrange for agricultural and industrial credits and housing, and for the construction of a first class hotel in Jerusalem.

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BEACON Street Temple, the oldest in Massachusetts and the second oldest in New England, was formally dedicated last month. This beautiful new house of worship, of which Samuel J. Abrams is rabbi, was built adjacent to the Beacon Street Temple Center, which was completed three years ago, both buildings together representing a cost of approximately one million dollars. The Temple itself seats 2,000 persons.

Beacon Street Temple and Center, Brookline, Mass. Inset, Rabbi Samuel J. Abrams.

Thinking Aloud

By Urva Porah

"RELATIVITY," said my friend, "was known to Jews even before the time of Einstein. When they were burned in the Inquisition, they said, 'It might be worse. We might have lived in the time of Pharaoh and have died without the Torah, which then had not yet been given from Sinai.'

"And when they were about to perish in pogroms, they said: 'It might have been worse. We might have lived in the time of the Inquisition when the Jew was made to go to the burning place with a cross in his hand, whereas this ignominy is not on us now.'

"Thus the Jew made tolerable whatever affliction came to him."

* * *

Then I said:

"Once upon a time there was a poor Jew living in miserable quarters with his wife and four children. Indeed, it was only one room they had to live in and you can imagine how difficult it must be for a husband and a wife and four children to live in one room. I ask, is it a life?

"Distressed by his unhappy state, the man went to the rabbi who was his comforter in all things, and he said to him: 'Rebbe, it is tzuras in one room to live with my wife and four children. And what should I do?'

"The rabbi thought deeply in the matter, this way and that, and after awhile he answered: 'You have a goat. Tomorrow take the goat into your house with your wife and the four children. In two days return to me and I will advise you again.'

"And this the pious Jew did, having in all his days followed the counsel of the rabbi in all things, even as all his forefathers had done in all their days.

* * *

"On the second day he returned to the rabbi.

" 'Rebbe, if it was bad before, it is that much worse now with the wife and the four children and the goat all in the room. The goat jumps here and he jumps there and if we were unhappy before, what can we be now?'

"The rabbi pondered and when he had done with his thinking, he said, 'My child, you have a goose that you are fattening for the Passover. . . . Tomorrow take the goose into the house with your wife, the four children and the goat. In two days return to me.'

"The good Jew did not protest, but, on the contrary, hastened away to put into effect the counsel of the rabbi. For, in that time the counsel of rabbis was still held in highest esteem, and it was not as in our time when people listen to rabbis and do as they please.

"And so this man took into his house the goose and it joined the goat to increase the misery of the man, his wife and their four children. And great was their discomfort what with the goat jumping about and the goose flitting here and there, as you can well imagine.

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"And at the appointed time the man returned to the rabbi, saying: 'Rebbe, with the goat in the house it was not so bad, but now with the goose, too! The goat jumps and the goose flies, but I say to Rochele, my wife, "Do not complain. We are doing what the rebbe says and what the rebbe says must be good.". . . But, rebbe, what should we do now?'

"And the rabbi paced the floor of his study in deepest thought, and at length, he said: 'I will tell you what to do. . . . You have two chickens. . . .'

" 'And should I take them into the house, too?' the Jew exclaimed and I guess there must have been the slightest trace of impious protest in his voice.

" 'Yes, take into your house the two chickens with the goat, the goose, the four children and your wife. In two days return to me.'

"The counsel of the rabbi was not to be scorned, for in all his days the rabbi had spoken only wise words and in sorrow he provided comfort and had caused joy to be tempered with proper humility.

"The good Jew made haste to take the chickens into his house with the goat and the goose.

* * *

"And loud was his lamentation when he returned to the rabbi two days later. It was almost a pleasure, he said, to have only the goat in the house, and it was not so bad to have also the goose with the goat, but how could they live with the goat, the goose and the chickens? The goat jumped about and the goose and the chickens flew here and there in the room so that life had become a wretchedness for his wife and four children.

" 'I say to Rochele, "The rebbe knows what is good for us.". . . But, rebbe, what should we do?'

"And the rabbi answered: 'My child, tomorrow put out of your house the goat, and on the second day remove from your house the goose, and on the third day let the chickens go, and on the fourth day return to me.'

"And this the Jew hurried to do even with greater alacrity than that with which he had followed the previous counsel of the rabbi, and on the fourth day he returned to him.

* * *

"He took the rabbi's hands and kissed them.

" 'Rebbe,' he cried, 'what a wonder you have done! How comfortable you have made my room! It has become so spacious! It is a maichel! Two weeks ago my Rochele said, "How can we live here any longer, in this one room?" But today content is in her heart, and today she says, "There would be room enough here even for another child." '

"And he made no end of praising the wisdom of the rabbi."

* * *

"Relativity!" my friend exclaimed. "Relativity always has been a philosophy comforting the heart of the Jew until our time. Today, having risen to a Pierce-Arrow, he is unhappy for the lack of a Rolls-Royce, not remembering the time he walked the country roads with a pack on his back. Alas! The Jew has forgotten relativity."

Then I said: "But, consider, he still remembers that three thousand years ago he was a slave and with what comfort he sits now at his Passover feast even when it is meager, to commemorate that time.

"And, consider, he recalls, too, that once he was a wanderer in the wilderness and lived in huts under inadequate roofs. And in the Feast of Booths he builds himself just a hut beside his fine house, that he may be reminded and be properly humble. Relativity!"

A Great Jewish Miniature Painter

By J. Bielinky

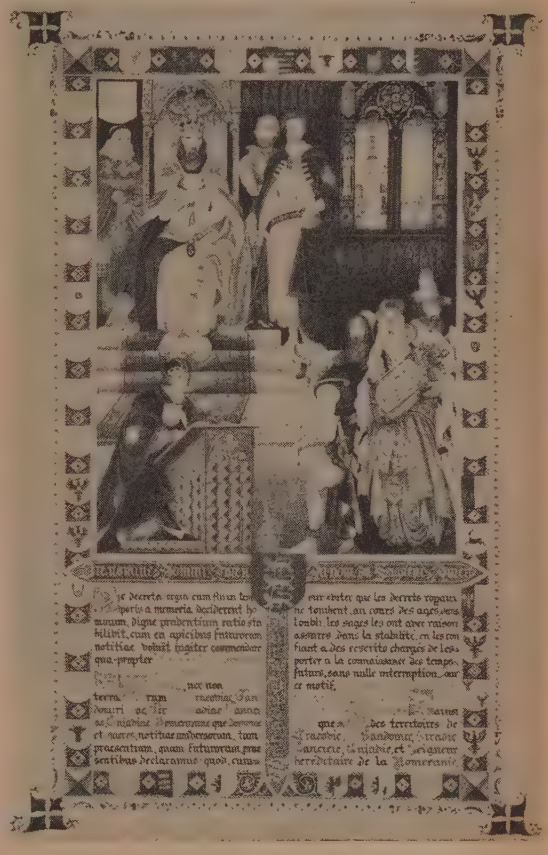
PARIS does not lack Jewish artists. Mont Parnasse alone can furnish a wholé legion of them. But it is useless to look for a miniature painter there. Nearby, however, in an isolated villa of Montsouris, such a hermit, Arthur Szyk, far from the noise of the "grands salons," is laboring successfully in reviving an art quite antique, since the Egyptians were the first to begin inscribing their papyrus with colored hieroglyphics.

Under the skilful brush of Szyk, this anachronistic art, which appeared to be illy adapted to our modern life, is enlivened, shows its multiple charming aspects, wherein the Jewish spirit may be exercised by historical, legendary, and anecdotical imageries.

Arthur Szyk excels in all the genres of his art. He is at the same time a miniature-painter, calligrapher, and colorer. To the admirable technique of middle age, he joins the fairy-like imagination of the Orient, and everywhere he causes to penetrate that Jewish humor, that savory inspiration, so characteristic in his compositions of historic incidents of Jewish life, accompanied by grotesque anecdotal details, or parabolic tales of popular folklore.

Though he is still young, his work is already considerable and his name famous. Arthur Szyk was born June 3, 1894, at Lodz, Poland, of a good family. As a boy, he showed aptitude for the art. At the age of fifteen, his parents sent him to Paris, to l'Academie Julian where he became the best pupil. In 1913 he returned to Poland to pursue his studies at l'Academie des Beaux Arts, in Krakow, and a year later, in 1914, on the eve of the great War, he was sent on an artistic mission to Palestine. But before long he went back to Russia to perform military service.

In 1921, he returned to Paris, and dedicated himself to his chosen art. Success followed his labors. In 1922, he had an exposition at the "Grande Galerie Decour aux Champs-Elysees." In 1924, he illustrated "The Book of Esther." In 1925, he had an exhibition for the second time at Decour.



The rich imagination of the artist urges him to approach all subjects. It is surprising to a lover of painting, accustomed to contemplate tableaux occupying entire walls, to find himself before some veritable masterpieces, having the surface of scarcely half a postal card.

Szyk is inspired in his creations by former masters, but his sumptuous coloring was unknown to the ancients.

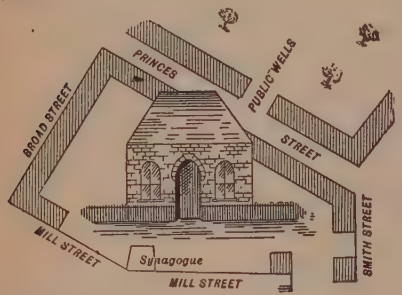
A Jew of Polish origin, Szyk has dedicated to the history of Judaism in his country the most remarkable of his works, "The Statute of Kalisz," a collection of more than 100 compositions, illustrating the complete history of the Jews in Poland since the 13th century until the present time.

This admirable collection of miniature-paintings, unique in the history of Judaism, will soon be exhibited in the salons of the National Library of Paris, a favor rarely accorded to artists of foreign extraction, and will afterwards be edited in a luxurious album.

The Early American Synagogue

By Rabbi Leon Spitz

THE first institution that the American Jewish pioneers erected, as they settled in their little communities in the New World, was the Synagogue—a crude, small affair in most instances, but still a Synagogue.



Location of "The Jews' Synagogue," New York City, forerunner to America's first synagogue.

It was not such an easy task to erect a Jewish house of worship in those early days. In New Amsterdam the law of the municipality did not permit it; in Newport the Jewish community could not afford it; for many years in Savannah and Charleston and Philadelphia a hired hut served the purpose until the very days of the Revolution! Yet there was a shanty that functioned as a Synagogue for some proselyte Baptists on the Indian trail near Lancaster, Pennsylvania; the single family at New Haven set aside a room in its home for the *minyen;* and years later, when the gold rush came on, Synagogue tents were pitched in the California mining camps.

New York Had Longest Struggle

It is interesting to follow in a general way the struggles of the pioneering congregations in their efforts to build their little Synagogues. New York has the longest struggle to record. "Public worship by Jews" was definitely forbidden, and the order of the West India Company more than suggested that the Jews should form a *Ghetto* where they should live together on one side or the other of New Amsterdam, so that "they may exercise in all quietness their religion within their houses." For victims of European and South and Central American inquisitions this was a blessed concession, but the Jewish immigrants in a quiet way obtained their wishes.

Already, in 1682, Domine Selyn, the Dutch pastor, reported to the Classus in Amsterdam that Jews had semi-private "separate meetings." The liberal minded British governor, Mr. Dongan, merely overlooked things. In 1695 we find located on the map of New York, drawn by John Miller, chaplain to the British Garrison, a definite spot marked as "The Jews' Synagogue," on Beaver corner at Mill Street. In 1728 Lewis Gomez, a wealthy exporter of wheat, purchased additions to the original site, which had been bought some years before by Asser Levy van Swellem. In 1730 the dedication of America's first Synagogue took place with Mr. Moses Gomez, the son of Lewis Gomez, presiding, and Chazan Moses Lopez de Fonseca officiating.

First Synagogue Rummage Sale In New York

Moses Raphael Levy, a native of Spain, who had arrived at New York in 1705, should be credited with the inception of the idea of a Synagogue building. His son-in-law, Jacob Franks, a scholarly merchant, became chairman of the Building Committee. The small congregation numbered perhaps 50 families, and help was needed. For a while they were quite discouraged. Abigail Levy Franks, wife to Jacob and daughter to Levy, then organized the Ladies Benevolent Society, which proved to be the first American Jewish Sisterhood, and personally canvassed every New York Jewish woman for the Synagogue. Everyone responded. Family jewels, other trinkets, articles of apparel, sums of money were contributed. It was the first rummage sale for the benefit of a Synagogue. The first American Synagogue was a small house with two separate exits for men and women and a partition for the female worshippers. Attached was a home for the *chazan.* The old Jewish cemetery at Chatham Square was another early acquisition.

English Jews Reach Savannah In 1733

In Savannah, Georgia, in July, 1733, a party of some 20 Jews sailed up the Savannah River, having just arrived from England. They brought with them a "Sefer Torah, an Ark of the Law," and other essential religious paraphernalia, and rented part of a shop for public worship. But in 1792, owing to hostile feeling in the colony, the number of Jews was so diminished that the services were given up. However, in 1774, another congregation was started. Immediately after the Revolutionary War, many Jews returned, and on July 7, 1786, they hired a house as a temporary Synagogue. In 1790, the congregation took a charter under the name of *"Mikveh Israel,"* and proceeded with plans for a Synagogue structure.

The Charleston Jewish community was replenished by emigres from Savannah in 1742. A congregation was formed eight years later, and for seven years worshipped in a small wooden house in Union Street near Queen Street. They purchased a burial ground in 1757 and in 1781 a large building in Union Street was altered and prepared for a Synagogue. Ten years later the congregation was incorporated and consisted of 400 persons. A larger Synagogue was built two years later at a cost of $20,000, a princely sum in those days.

The Philadelphia Jewish community was both small and disunited prior to

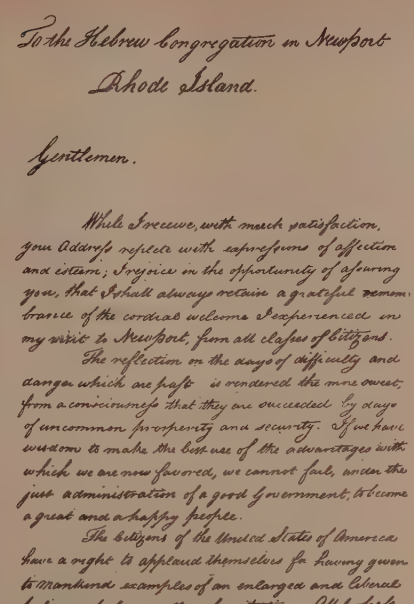
Historic Chatham Square Cemetery

the Revolution. As early as 1747 a group of German and Polish Jews met for worship in a small house in Cherry Alley. Differences in liturgy broke it up.

Chaim Solomon Contributes Large Sum

But there was a most significant circumstance which finally led to the establishment of Mikvah Israel Congregation's Synagogue. Philadelphia was the national capitol during and immediately after the American Revolution. Thither the refugees came, and also Jewish Whigs from New York and the South. The aristocratic merchant and volunteer *chazan* of Charleston, S. C., Isaac da Costa, called together a meeting in which both the local residents and the refugees participated and proceeded to organize a congregation. Soon thereafter a campaign for funds was initiated. Chaim Solomon contributed one-fourth of the entire amount for the building. Governor Benjamin Franklin donated five pounds. In 1781 the Synagogue was dedicated with Manuel Josephsohn as the *Parnass*. Rabbi Gershom Mendes Seixas, who was called from South Norwalk, Connecticut, his temporary refuge from New York which was in British hands at the time, came to officiate, and General Washington sent his blessing.

There were few Newport Jews in the early days of that city. For 75 years they made no appreciable effort to erect a Synagogue. This is especially strange because they enjoyed religious toleration from the very first.



To the Hebrew Congregation in Newport
Rhode Island.

Gentlemen.

While I receive, with much satisfaction, your Address replete with expressions of affection and esteem; I rejoice in the opportunity of assuring you, that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport, from all classes of Citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet; from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and a happy people.

The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance requires only that they who live under its protection should demean themselves as good Citizens, in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration, and fervent wishes for my felicity. May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit in safety under his own vine and fig-tree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations here, and in his own due time and way everlastingly happy.

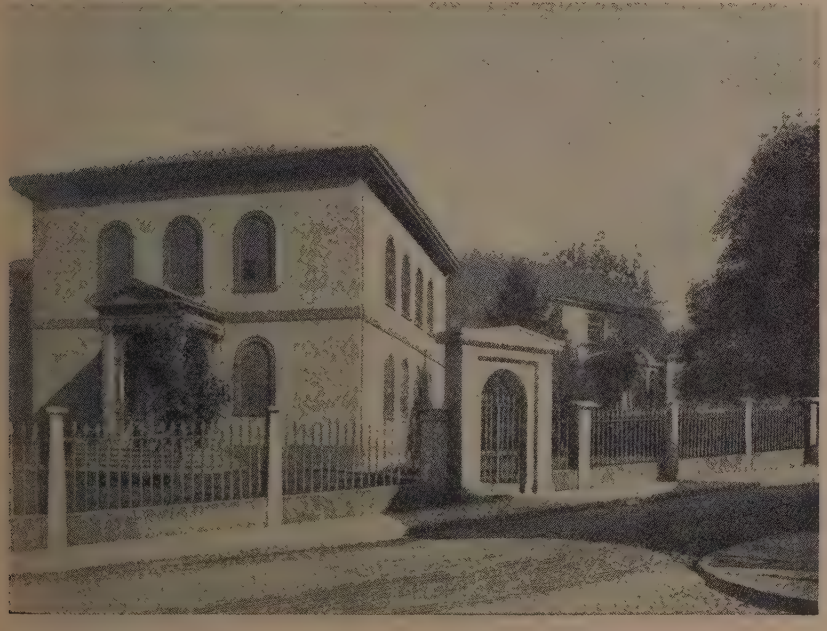
G. Washington

Facsimile of a letter written by George Washington to the congregation of the Newport Synagogue

However, religious worship was held in different homes.

Begin Building in 1762; Still Intact

The arrival of the Rivera and Lopez families—fleet owners and princes of industry—led to the engagement of Rev. Isaac Touro from Jamaica as the *chazan* in 1760. Two years later they began to build the Synagogue, and in 1763 it was completed and dedicated by the 70 families present. It seated 300.



The old synagogue at Newport, R. I., completed in 1763, and still intact.

This *Jeshuat Israel* Synagogue was the first Synagogue of note in America, and it is still intact. No alterations have been made that might deface its original design. The building is considered by present day artists a fine example of Colonial architecture. It is constructed of brick, and has a carved stone cornice and porch. The architect was a non-Jew, but the building is described as a typical American Synagogue of the earlier times and the plan of the exterior is exactly adapted to the requirements of an orthodox congregation. There was even an oven connected with the building for the baking of unleavened bread.

School in N. Y. Synagogue For General Education

While the Newport Jews baked *matzos* in their *Shuhl*, the New Yorkers maintained a parochial school, where the children received under the supervision of the *chazan* not only the rudiments of a Hebrew and religious training but also the fundamentals of general education, since there were no public schools. The children of the poor were also especially provided for at the school. In Newport, too, the *chazan* functioned as a Hebrew teacher. In Charleston, S. C., Moses Piemento was engaged as a *melamed*, or Hebrew teacher. It was not until years later that the Polonais Talmud Torah was founded at New York and the first American Sunday School organized by Rebecca Gratz at Philadelphia.

And yet there was some religious literature published, a Hebrew calendar, Pinto's translation of the Prayer Book, several occasional prayers composed by New York Rabbis, and Karigal's sermons translated into English.

Orthodox, Sephardic usage prevailed everywhere, since most of the settlers had come from Portuguese, Dutch, South and Central American and English possessions, but even where, as for instance in New York and Philadelphia, German and Polish Jews were in evidence, they yielded to the Sephardic *minhag*.

The more liberal element in Charleston in later years demanded reforms. The same practices in all probability prevailed elsewhere in the colonies. In New York, the *"Mezion Teze Torah"* (Out of Zion will go forth the law) Society was formed in 1731 to oppose liberal tendencies. An elaborate system of fines was in vogue (borrowed from Amsterdam and London) to compel conformity with orthodox practice. Persons eating *trefes* or violating the Sabbath were liable to expulsion; shaving the beard was punished by a fine.

No Sermons in Early Days

It should, however, be mentioned at this point that at the Newport Congregation several sermons were preached in Ladino by the visiting Rabbi, Chaiym Isaac Karigal, and several Rabbis visited both Newport and New York from Palestine, Syria, Poland, England and Netherlands. Hebrew and English prayers were sometimes on special patriotic occasions read by the *chazan* both at Newport and New York, but the sermon as a tradition had not yet been established in America.

The Congregational budgets were not large, viewed from our present day standards. The earlier Rabbis, such as Saul Brown in New York, and Moses Cohen at Charleston, were volunteers. Abraham de Lucena was not remunerated by his congregation but enjoyed emoluments offered by the municipality, such as exemption from military service and from payment of taxes. Yet Rev. Touro at Newport and the New York Rabbis lived on their salaries. In 1729 the annual expense of the Congregation aggregated only 91 pounds, but in 1746 it was 268 pounds, each member paying two pounds per annum, and a rental of pews together with *shenoders* had to be introduced. The Philadelphia congregation was always somehow out of funds, and the one in Charleston had to depend on "offerings" at the services.

Active in Charity

Charity early became linked with congregational life. Poor children were admitted free into the school. The *Parnass* usually administered the charity funds, though in 1756 the rules were so amended as to forbid his disbursement of over 20 pounds for charity without the consent of the Board of Trustees. Wealthy members made bequests for the benefit of the congregation. In 1771 Isaac Hart of Newport received an appeal for funds from the Rabbis of Hebron in Palestine. So it is apparent that the early American Jewish congregation were not really cut off from the rest of the Jewish world, regardless of such vast distances and the hardship of an ocean voyage.

Served as Social Center

The Synagogue, already in those times, also functioned as the social center. The first American Jewish Club was organized at Newport under its aegis; the resolution to assist non-Jewish neighborly undertakings had its source in Synagogue gatherings; the supervision and control of the *schechitah* was naturally lodged in the Synagogue. While reform was frowned upon in ritual, Rabbi Joseph Jeshurin Pinto read in the *Shearith Israel* Synagogue a prayer on occasion of the Thanksgiving service to celebrate the English conquest of Canada, in 1760. A prayer for the welfare of the British royalty and of the colonial administration was contained in the Sabbath prayerbook. Rabbi Gershom Mendes Seixas was an incorporator of Columbia College and also participated in the inauguration of George Washington as the first president, at New York City. The Colonial Assembly of Rhode Island met for a time within the Newport Synagogue. The New York Synagogue was closed during the Revolution because of a decision of a majority of the congregation not to pray for a British victory. The Governor and the magistrates of Rhode Island attended a *Shavuoth* service at the Newport Synagogue, and Washington sent a message of congratulation at the dedication of the Philadelphia Synagogue.

The early American Synagogue had taken over many of the features of Synagogal life at home in Amsterdam and London, but had also taken on some of the color of its new American environment. It laid its stamp on certain phases of American congregational life of later generations, though in two main and essential features it was completely altered. Its Sephardic *minhag* and congregational system has been practically lost with the numerical diminution of the Sephardic element in the country, and German reform was altogether unknown.

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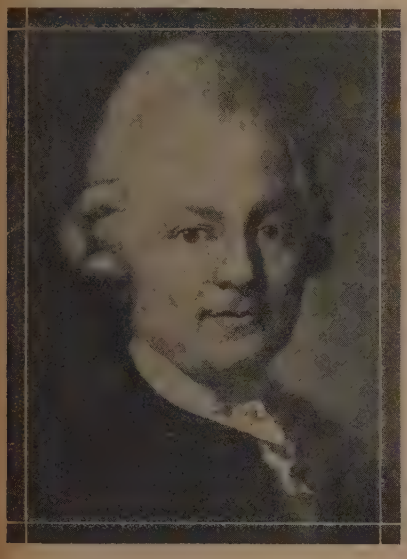
Lessing: Friend of the Jew

By Edward E. Grusd

TWO HUNDRED years ago, on January 22, 1729, in the little German town of Camenz, Upper Lusatia, Gotthold Ephraim Lessing was born. Rarely before or after him have the Jews had so liberal and warm a Christian friend.



Gotthold Ephraim Lessing

His relentless pen, never bitter nor calumniating but always sympathetic and understanding, did more than any other single effort to obliterate the popular misconception of the Jew as an odious caricature, and to replace it with a true representation of the Jew as a human being possessed of exactly the same admirable virtues as the Christian ideal.

This was no light undertaking. Eighteenth century Europe was about as hospitable to the Jew as the drawing room of an aristocratic old Southern family is to the Negro today. The Inquisition had not yet officially released its slimy grip on the Continent. Loathsome ghettos, in which all Jews were compelled to live, were to be found in the large cities. Jewish occupations were restricted.

"A Noble Jew? Incredible!"

For a Christian at a time like that to come out as a champion of this despised people was considered no less than heresy and apostasy. When Lessing's play, "The Jews," which he wrote at the age of 18, was produced, it was generally censured on the grounds that its chief character was a "noble Jew," which the theologians pointed out was a contradiction in terms. How could a Jew be noble?

But when his greatest dramatic masterpiece, "Nathan, The Wise," which is generally conceded to rank next in German literature to Goethe's "Faust," was written, a veritable holocaust of indignation swept the country. For in "Nathan" Lessing created not only one of the noblest Jewish characters on the stage, but one of the noblest theatrical characters, regardless of race.

Lessing is perhaps primarily one of the outstanding critics of his generation (vide his "Dramaturgie" and his "Laokoon" and his "Wolfenbuttel Fragments") but with this single play, "Nathan, The Wise," he would have earned for himself an immortal place in dramatic literature. The play lives for the title character; the plot is insignificant. Nathan, a wealthy Jewish merchant in Jerusalem, has reared to womanhood a Christian girl entrusted to him during her infancy. A Crusader falls in love with the girl, whose life he saves, and it is eventually discovered that he is her brother and that both are related to the Sultan, Nathan's friend.

Play Is Character Study

But this framework, in iambic pentameter, serves Lessing as a background on which to paint a noble soul—Nathan, the tolerant, humane, generous, lovable, paternal—in a word, Nathan, The Wise. Beside him, the Christians and Moslems in the play become sordid bigots, and indeed, the entire Christian religion, as then practiced, appears to be nothing very devoutly to be wished.

The best authorities concede that Lessing took his inspiration for the character of Nathan from his closest friend and greatest influence, Moses Mendelssohn, the great Jewish philosopher. But it must not be forgotten that Lessing wrote "The Jews" seven years before he met Mendelssohn. His broad-mindedness was not the mere offspring of association. He was a liberated individual even before Mendelssohn lent such added stimulus to his thought and actions.

"Nathan, The Wise" brought understandable suffering to its author. Even his friends shunned him. The play was frowned on by the authorities, and it was some time before it even found a publisher, while no producer would touch it until two years after Lessing's death in 1781. Lessing himself died in poverty and bitterness, although he never retracted, in thought or written word, a jot of his liberal ideas.

Actor Immortalizes Role

After his death, "Nathan The Wise" began to enjoy a popularity that made it a powerful influence in reshaping Gentile ideas of the Jew. In this it was aided by a celebrated Austrian actor, Adolf von Sonnenthal, who portrayed the role in the most sympathetic manner possible for nearly two generations and was finally knighted by the king.

This month, the 200th anniversary of the great Lessing's birth, Jews throughout the world could hardly spend their time more profitably than in either renewing their knowledge of or getting acquainted with the works of their friend and champion. Not only his two plays on Jews, but all of his works, are well worth serious attention, for, like Heine, Lessing was truly "an intrepid soldier in the war of the liberation of humanity."

Adolf von Sonnenthal in the role of "Nathan, The Wise."

GOD'S CHOSEN

by MAX ROBIN

Illustrated by Saul Raskin

THE duties of Birili, the "judge" were of a variety. Jews came to him to untangle their domestic knots; and though less familiar with the affairs of men than with those appertaining to God, their spiritual leader listened to them patiently and counseled always sagely.

The questions that he had to rule upon! Take this case of Sruel the wigmaker's daughter. The poor woman bought a chicken: a chicken as all chickens are; for aren't all chickens alike? She brought home the chicken; and what did she find? Not a diamond, not a goose, nor half of a Cossack. She found—imagine!—she found the liver in the wrong place. Hush the matter up, what? Not Chani. Forthwith she went to Birili. And, fortunately, the sage decreed that the chicken was kosher.

For services so indispensable to the life and welfare of the community, Jews were willing to maintain an extra rabbi, a "judge," in their town.

Gaunt and dry was Birili, with shriveled features and an unsoldierly gait; but, had he a daughter Yente—

"Take-a-look" women, whose habit since childhood was to look with four eyes everywhere, would say, "If her face does not shine like the morning star! How comes such a child to Birili?"

"There you see," the enlightening answer would be given, "one of God's true wonders." Greater the wonder if the explanation of the philosophical man-about-town was correct: that the father's spiritual qualities had found expression in the physical charm of his daughter.

But the charm in Yente overlapped the physical. Is it not known that he who finds favor with the One who lives forever will be endowed by him with all the virtues? A copeck for mere good looks! One may have a comely face; but with a tongue inflexible to wisdom, what will its attraction be? Nor is a good head all that may be desired. But where attributes of mind and body are properly proportioned the hand of God may be said to be discerned.

Yente was his own creation.

What a golden housekeeper she was! Her mother, Gitili—may she rest in peace!—had never kept better house. She sewed and she cooked; she baked and washed and ironed. There wasn't an occupation the mouth might utter which her hands could not do. Now the care she took of her father! In the manner of all "Good Jews" who stand with one leg in heaven, Reb Birili was neglectful of habit. And yet, unlike those other good Jews, Birili never showed himself in the street but his boots were polished and his frock was brushed. Others may go bespattered and bedraggled; but Reb Birili had a daughter with two golden hands.

As she came of age, people began to wonder as to the kind of husband her father would select for Yente. Slender as a poplar, her eyes recalling to one's mind the sky and fields amid which the small town was set,—to whom would she be given in marriage?

Judge Birili, in whose hands the fate of his sole child was irrevocably sealed, finally made up his mind. Nuti was the name of the fated one, son of Fishili, son of Mayeril.

Ai, Mayeril, Mayeril! There lived a Jew. For a period that stretched into forty long years he had abstained from eating meat, out of fear that it might not be kosher. And indeed, who can be sure of anything at a time when Jews mingle with Gentiles, living and thinking alike,—Jews forgetting their faith, their God and their sacred mission? He died a non-meat eater. Nuti, whom Birili the judge had chosen for his daughter, was the grandson of Mayeril.

The place where the young man was born and where he had spent the eighteen summers of his life under the red shingled roof of his father's house, was separated from the town over which Judge Birili reigned by a distance of twelve versts. It thus came about that the prospective bridegroom had never set eye upon the bride-to-be.

He blushed when his father broke the news to him. His head sank, and he launched into a complicated game with the buttons of his coat, by which time the color of his cheeks was flaming crimson.

Reb Fishili, though not a psychiatrist, was yet better than any one else qualified to understand his son's behavior. He interpreted his silence as a very obvious indication of consent. The match, on the bridegroom's side, was then considered closed.

For a full minute after his father left him, Nuti stood and blinked. It was some time before he realized that he was alone. The tenseness in him was relaxing, till he was himself again—a boy of eighteen. He had long restrained it; but now the laughter came, stifled, stupid, uncontrolled, like the bleating of a hungry goat. Marry—he? Suddenly his laughter ceased. He was thoughtful, silent, profoundly overawed by his unalterable fate. But the protective spirit of his grandfather was hovering over him. God—will he not show him the way? The grandson of the celebrated Mayeril languidly surrendered himself to the intangible security of his faith.

Somewhat more dramatic was the manner of Reb Birili in informing his daughter.

Many times he had wanted to speak to her. He had made efforts to call

her; he had started after her. In vain. The girl was elusive.

Till once he did call her by her name. Yente stopped in the doorway, but the judge did not look up.

"Be so good," he said, "bring me a glass of water."

She placed the glass where he would be least likely to overlook or overturn it, and was turning to leave the room, when again she was stopped by the voice of her father.

"There is a matter about which I would like to talk to you."

Reb Birili, his oblong head topped by two skull-caps, was poring over three books—aged, sacred books—by which he had been engrossed since his return from the synagogue that afternoon. His daughter watched the curved back and swaying head with some misgiving. The head lifted.

"Sit down."

A bereaved and sorrowing voice was Birili's: over what, indeed, should a Jew rejoice? The regard of the judge for his daughter was not motivated by mere paternal feeling; Yente being a woman, he must needs preserve in his relations with her the inviolate detachment he had all his life observed toward her sex.

"With what do you occupy yourself these days?" he asked.

Yente was composed.

"With what should I be occupied?" The woman was already discernible in her gesture and speech. "There is always something to do."

"Yes, I know." The gaze of Reb Birili was enigmatically fixed. His courage, however, threatened to forsake him.

"The man," said Yente, "who was here last night looked in again this morning. Did you see him?"

"I saw him."

The girl ventured a step further.

"He at first wanted to wait for you. He changed his mind later."

The judge, a veteran in controversies between husband and wife, employer and employee, and accustomed though he was to rendering judicial as well as judicious opinions with an air of unruffled equanimity on matters pertaining to chickens and kitchen utensils, was now constrained to stir uneasily in his chair. The chair creaked. And the countenance of the pious man took on a harrowed expression. Slowly, methodically, he set about adjusting his skull-caps; he wiped the corners of his eyes with the tips of his little fingers; then, at length, with emphasis on every word, Reb Birili pronounced:

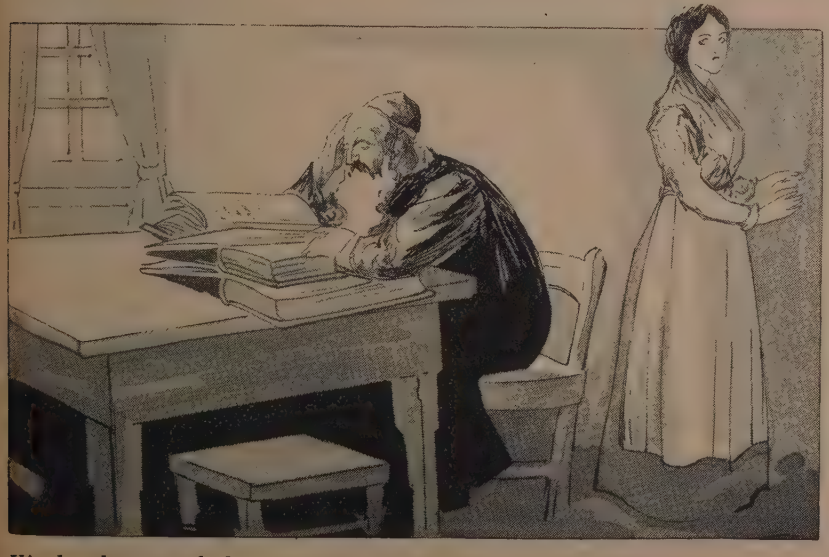
"The man who was here yesterday and looked in again today, came to see me about the matter which I wish to talk over with you now."

The judge sighed. Bracing himself, he went on:

"The matter is not a trivial one daughter." Daughter! He had never called her that. "Indeed, if your mother—may she rest in peace—were alive it would be different."

A prolonged sigh, followed by an endless pause. The father had spoken. At what cost! But he had finally spoken. The climax was near.

"Not far from here," proceeded Reb Birili, his hand over his forehead, shading his eyes, "lives the son of the great Mayeril—may he rest in peace! Of Mayeril you have heard. The name of his son is Fishili, also a 'dear' Jew, a scholar. Has this Fishili a son —"



His daughter watched the curved back and swaying head with some misgiving.

Slowly extending his arm, the judge lifted the glass, upon which tiny beads had settled. He did not, however, forget his prayer, which he lisped with eyes half closed, before drinking the water.

"The son of Fishili," he resumed, his tongue moistened, "is called Nuti."

For the first time he now seemed to take notice of his daughter; but he was prompt to recall his glance. This unexpected movement did not escape the girl's watchful eye. Her reverence for her father was enhanced.

"Nuti is the only living grandson of Mayeril. To have Mayeril's grandson in the family is an honor—a great honor. And—" that seemed to be all. The solemn, husky voice of Reb Birili was heard no more that day. His task was done. He had informed his daughter. The rest could safely be left to God. He stroked and curled his dangling ear-locks. But he was sadly distracted for the rest of the day.

Yente acceded to her father's choice.

It was a night in midsummer. The frogs could be heard in the center of the town. Here couples paraded, infants whimpered in their mother's arms, and boys scampered about, playing "horses" and "thieves." Merry voices rose above the strains of music.

It was the wedding night of Yente, daughter of Birili, the judge.

All eyes were on the bride—a young poplar, swaying and bending in the evening breeze; the morning star twinkling mournfully in the pale-blue heavens; a princess, if ever a daughter of Israel resembled one. For chaste Yente, maiden of many charms and gifts and virtues, mourn!

For a father darkens the life of his only child. Reb Birili, Reb Birili! A splendid Jew, a judge. But he had behaved no better than a shoemaker. The bridegroom he had selected for his daughter! True, Nuti, grandson of Mayeril, he of the undying fame. A golden heritage, who will deny. Let the young man marry; of course let him marry, since it is written that all Jews must marry. But let him marry his own kind.

A bridegroom! As if one of his description could be called a bridegroom. The nose of a bird, a dozen blonde hairs on his chin, one eye narrow, mocking the other; and with this for a face, he had the courage to walk alongside of Yente. Shoes, skull-cap

and hat, the bridegroom did not tower far above the bride's shoulder. Some smiled, whispering that the fellow will yet grow after his wedding.

* * *

The young man took up temporary residence in the bride's house, and reports were circulated soon, telling of the couple's happiness. A husband was Nuti whose kind one would have to travel far to find. For his Yente he would run through fire and through water. The apple falls not far from the tree. The grandson of Mayeril, indeed.

Of course, he was too young to be designated a sage. But his eyes, his voice, his nose, even the straggling hair on his chin betrayed his heritage. As a genuine descendant of the Jewish aristocracy—"chasidim"—he came to be called Nutili.

He was a democrat though, accessible to high and low. Want to speak to Nutili? There he goes, youthful, cheerful, surely unsophisticated, needn't be embarrassed to approach; he will answer avidly. He might attempt a pleasantry; then don't neg lect to smile, please.

He has a tender soul, Nutili, and his kinship to nature is subtle. A Jew, a "chusid," raised within the walls of his father's home, he has a delicate feeling for the outdoors, combined with a poetic appreciation of its freedom and charm.

In the popular imagination the Jew had never been associated with the outdoors. Go and place Itzchok or Yankil with "talis" and fringes amid the hostile environment of the country! The peasant is born on the soil; lives and toils like a beast. The word "peasant" had thus become synonymous with nature.

Along came Nuti, grandson of Mayeril, with a craving in his heart for all of God's earth—for the wind that was restless and free, for flowers and the moon, and for the night, which enchanted even while it scared him.

At an early hour he would be seen, leaning over a fence.

"Good-morning, Reb Nutili."

"Good-morning, good-morning!"

"At what are you looking, rabbi?" He was called rabbi in reverential affection.

"Looking? H-m!" He was wistful. "I was thinking: standing, warming myself in the sun, and thinking. The sun rises in the morning, stays with us the day, and in the evening it leaves. Where does it hide? Go, guess! It never misses a day—never loses its way. Very important, the sun."

And the little rabbi laughed; from the depth of his Jewish heart he laughed.

Or he stood amid the enveloping twilight, diminished with absorption.

"Good-evening, Reb Nutili! No doubt gazing at the sky, where the stars will soon appear?"

"No, did not guess right, Reb Lazar. Do you see those birds, leaping from twig to twig? Them I contemplate. Listen to them sing. Ai-ai! with the spring they come, with the autumn they go, God's world — God's creatures. That a feather should fly is no wonder; but a bird—"

With his mouth he laughed, like a child, showing his teeth, that were haphazardly sowed.

As if one of his description could be called a bridegroom!

He became a prominent, popular figure in town. And Judge Birili was glad. He had expected no less from his son-in-law. Happy, too, was Yente. A Jew with a good heart had God given her as husband. And she knew well how to cherish him.

Nutili was without profession, and he had no need of one. Their livelihood was derived from the renown which a remote ancestor had acquired rather than for deeds or merits of their own. But the grandson of Mayeril chose to earn his bread and butter (he ate meat besides) through useful service. He instructed members of his race how to be happy by other than material means, as he was happy. He interpreted an ancient law or settled a traditional controversy for his admirers. He purified the soul of man. And already he had his partisans who loved him.

(To be Continued)

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Minority-Mindedness

By Josiah Morse

THANKS to Jüd Freud, and his *Judische und Nordische* disciples, every housemaid can now speak learnedly of superiority and inferiority complexes, repressions and inhibitions, compensations, introverts, extroverts, *libido*, and all other psychological mysteries now publicly revealed. They know, too, that the introverts are those who, having failed to make satisfactory adjustment to their psycho-social environment, because of early repressions and inhibitions, turn within themselves and there construct out of thought and fancy a world nearer their hearts' desire. William James called them the "tender-minded." The extroverts are the "tough-minded" the doers, go-getters, and adventurers. They do not dream and speculate; they hardly take time to think and probably could not do it if they took the time. But they make the world go around, for good or ill, and are devotees of what James, again, called the "bitch-goddess Success."

Josiah Morse

All of which is very interesting. But the purpose of this article is to call attention to a type that has been overlooked or ignored because it is average, normal and most common. It is a native trait of the human and animal mind to pay attention to the peculiar and unfamiliar. Now, most human beings are neither introverts nor extroverts exclusively. They are what we may call, following the above terminology, "ambiverts"—that is, they are fairly balanced individuals who sometimes build castles in the air, sometimes engage in serious reflection, and at other times put their shoulder to the wheel, as occasion requires. They are not exactly the mean between the two extremes of extrovert and introvert (those I would call 'mesovert'), nor on the other hand what Kretschmer calls 'cycloids'—that is, those who are for a time extreme extroverts and then become equally extreme introverts—but rather those who glide easily and at will from one end of the temperament or personality scale to the other. They are the normal, healthy-minded ones.

These observations have a bearing on Jewish psychology. The Jew is a member of a minority group in almost every dimension of the term—racially, religiously, socially, historically and, his enemies would say, in every other way. He is, therefore, of necessity minority-minded, which incidentally explains why he is always championing the cause of a minority or an under dog. But in the world in which we live minority-mindedness is not a happy state. The majority won't let it be. The majority has ever been intolerant of the different and has employed every trick and device in the devil's own bag to destroy it. The tens of thousands of apostates and the ever-present urge towards assimilation attest to the majority's measure of success. The majority craves homogeneity and like-mindedness. That the world would be intolerably dull and stupid because of it is another story. The majority loves dullness and rewards stupidity. It doesn't require them to think or change their ways.

The Jew being always in the minority is not welcomed as an interesting variant who brings his distinctive contribution to the culture and gaiety of the nations, but is the subject of more varieties of suspicion, prejudice, and animosity than Heinz has pickles. That tends to make him unduly self-conscious. He can hardly draw an unconscious breath, for the eyes of the world are upon him, or he thinks so, which amounts to the same thing, practically. How, then, does he react? Well, there are different types of Jews, (strange as it may seem to the anti-Semites) as there are of other peoples. There are introverts among them and extroverts and mesoverts and ambiverts and other verts, if there be such. And therefore they react differently. But (and this is the important point) the different types are not distributed in the same proportion as in the majority groups. The Jews have more introverts and extroverts and fewer mesoverts and ambiverts than non-Jews, not because of peculiar innate traits, but solely, I believe, because of the unfavorable environmental conditions to which he must somehow adjust himself. The wonder is that the two ends of the scale are not more heavily loaded.

The tender-minded, sensitive Jew—the dreamer and idealist—finding the world hard and hostile, withdraws into his shell, makes no further advances, responds to none, and lives contentedly in an atmosphere of super-heated Jewishness. He makes his life-adjustment by the process of retreat and exclusion and feeds upon his own past. The tough-minded Jew, having perhaps more of *libido*, or neurokyme, or *elan vital*, or whatever it is (if it is), goes forth into the world, despite its hostile mien, like the Earl of Beaconfield, and opens it as one opens an oyster. Only he does it with his keen intellect and not with brute force. But unfortunately the process is a noise-making one and therefore attracts attention and arouses envy and jealousy in those who for some strange reason have persuaded themselves that the oyster belongs to them exclusively. Which makes this type of Jew even more unpopular than his introvert brother.

My impression is that the majority of Jews are to be found in these two types, and my question is (assuming that both extremes are undesirable): What can be done to help more Jews become ambiverts or even mesoverts? The psycho-analysts claim that they cure their patients by probing into the subconscious and bringing for the complex buried there as one might pull a splinter out of the flesh. As soon as the patient sees the complex and understands that it caused all the trouble, the wound begins to heal, so to speak, and the patient becomes healthy-minded again. I do not vouch for this claim, but it is not so very different from the age-old observations that to understand is to forgive and that the truth makes free, which is good psychology, theoretically, at least.

If, therefore, the extrovert and introvert Jews would get an understanding of the causes of their condition it might cure them of their physical ills and enable them to live ambivertly, even though minority-minded. The patient must look the facts in the face, however distressing they may be, and accept them. To deny them or hide from them is to run to one or the other of the above-mentioned extremes, or worse still, to shatter one's personality

(Continued on Page 145)

The Jew on the Stage and Screen

By William Z. Spiegelman

BREAD and amusement, the cry of the Roman populace, are still most eagerly sought in the life of the world as it is rolling along down the years. The prosperity which the industrial age is providing for evergrowing strata, particularly in these United States, stimulates in its progress an ever growing need for the other inseparable half-amusement.

A seat in the movies or in the theatre for every workingman, a political slogan recently, is possible and within reach only with the standardization and mass production of bread and amusement. So we are living in an age of wholesale production and consumption of bread and amusement, regardless of the variety in quality and substance. The beautiful things in life that were available only to the few, are now offered at standard prices to the mass which is affluent or carefree enough to enjoy life while living.

An amused and happy humanity would naturally seem to be a better humanity. It has not, however, always been the case. Too often amusement is being sought at the expense and discomfort of others. The danger that lies in mass production and consumption of amusement has been recognized only of late. A motion picture or a play shown on Broadway is likely to be seen by countless numbers in every part of the country. Opinions, habits and, not the least, prejudices, that may, in previous times, have been imparted to a few, are dispensed to the many who are even more certain to be susceptible to the opinion-forming and prejudice-instilling amusement. Nothing enters the soul more swiftly than the word or the picture which is received with accompanying pleasure.

It was, it seems, the Anti-Defamation League of the B'nai B'rith which first drew attention to this phase of the entertainment problem. It is quite natural that the Jew, having been trained by centuries of observation and persecution, should be more apt to sense danger while it is still invisible. The observation made by the Anti-Defamation League has since been vigorously supported by others in a more direct manner. A play or a picture must necessarily have a villain. With the growth of sensitivity, more and more groups, classes and peoples are objecting to being conspicuously depicted as the villain or as the stock which produces villains. The Italians, the Germans, the French, and even the English, have objected to films where they were depicted in a light they considered untrue or unfair. The danger of generalization is rightly feared.

David Belasco

To tell of the Jew's constructive contribution to the stage and screen and of the plays and motion pictures in which the Jew's life and character are depicted or touched upon, will be the purpose of this reviewer's observations along the Great White Way.

* * *

THE talents of two outstanding Jews, a Hungarian and an American, Ferenc Molnar and David Belasco, have combined to produce what might properly be described as this season's outstanding play.

It is the drama of the industrial age, which witnesses the struggle of machine against man, of invention against soul.

"Mima," the American adaptation of "The Red Mill" by Ferenc Molnar, does not deal with trivial incidents in a man's life. It does not even play on the much abused triangle theme. It deals with the triangle of humanity, in the fundamentals of life on earth as it unfolds today.

The events take place in hell. It is a demonstration before His Majesty, Satan, and his court, by the Magister, an inventor of a man destroying machine. Playing on the Biblical motifs of temptation and salvation, Ferenc Molnar passes in review the diversified types of mankind in all walks of life. The Magister, putting up a telescope toward earth, is in search of a model man upon whom he can test the efficiency of his machine, which can bring that man to the lowest depths of degradation in one hour, "what takes New York twenty years to accomplish." Think, what a saving of time! None of those reviewed is considered a good enough candidate for the man destroying machine, as each belongs, His Satanic Majesty decrees, to inferno anyhow.

The choice falls upon a forester who is a model son and a model husband. When the wicked countess of his vicinity tried to tempt him, he hid himself in the top of a tree. He is kidnapped and brought down to inferno where he is put into the machine. Mima, the creation of inferno's great inventor, given life by devilish rays, the woman who is beauty and temptation to perfection, the woman with two hearts which beat equally strong with love and hatred, good and evil, is the vehicle. Leonore Ulric, the star of the production, plays the role magnificently.

The forester goes the whole gamut of vice and degradation. The path leads through forbidden love, corrupt finance, swearing and lying, politics and blackmail. The machine registers faithfully each c r i m e committed. Finally, when the lowest depth is reached and the former model man is about to murder the woman for whom he committed all his deeds, something goes wrong with the machine and instead of carrying out his determination to kill her, he is overwhelmed by his feeling of mercy and forgiveness. The man destroying machine yields to the strength of the grain of good which still remains. The machine collapses and the mannikins, human beings, who were held in the clutches of the infernal structure of iron and steel, are free. Light from the earth descends, as the forester

ascends the ladder to return to his forsaken wife and child. Mima, broken and repentent, becomes the object of pity of her creator, the infernal inventor.

"The Red Mill," the Faust of the age of iron and steel, is in more than one way a biting satire, a crushing indictment, a warning and the holding out of a hope.

The play was produced first in Vienna where it was hailed as a masterpiece. It is doubtful, however, whether it could convey its full meaning and beauty without the settings of David Belasco. Every device to make hell look like hell, all his ingenuity in stage lighting, for which Belasco is known, and every combination of light and shadow, has been employed in the costly presentation. The Belasco Theatre has been rebuilt; a mass of steel covers the stage. The man destroying machine is a huge construction of unusual precision and ingenuity. Belasco says the presentation of Molnar's great drama he views as his greatest achievement in the theater. He has every reason to be proud of it.

* * *

THE proverbial stage Jew who was set up as an exotic exhibit, supposedly representative of the race, whose mere appearance engendered merriment, is becoming more and more a rare guest. It is difficult to determine to whom one is indebted for the change. Possibly it is the justified resentment and possibly a general raising of the artistic standards. This does not mean that what is inherently comic in Jewish characteristic approaches in various situations is or has been barred. But who could object to a hearty laugh when it flows not from malice or prejudice but from the nature of things?

The proverbial stage Jew gave way to a more dignified presentation. Jewish comedians on the vaudeville stage and in the various musical comedies are still a dominant factor in the entertainment of the Broadway public. They do not, however, appear in such garb or character as to lay emphasis on what might be considered peculiarly Jewish. The disappearance of the stage Jew is being compensated by native Jewish humor and by frequent recourse to Yiddishisms, which in themselves are natural and healthy.

* * *

THE Jew does not fare so well artistically or otherwise in the specially created Jewish plays. That there is a desire to see Jewish plays produced on Broadway is not to be doubted. The frequency of the productions and the comparatively long run they enjoy easily proves it. What one finds difficult to understand is why the producers and actors insist on over-written and over-acted Jewish plays.

A case in point is the play "Poppa" produced by H. S. Kraft at the Biltmore Theatre.

"Poppa" is supposed to be Yiddish-American for "Papa" and undertakes to present on the stage the "saga of the Schwitzkys." The Schwitzkys, you will readily see, are immigrant Jews who are struggling in their adjustment to the American environment. Their economic plight and their family difficulties, the snobbery they encounter when cupid smiles on their only daughter, the support of the family, Ruth, who falls in love with a Rosenthal, scion of an adjusted American Jewish family, are rich enough ground for an interesting and entertaining tale to be wept over or laughed about, as you please. In "Poppa," the story, so common in a large section of American Jewish families of recent arrival, is presented with such carelessness and lack of regard for detail or proportion that it is turned into a gross burlesque. The dialogue lives up almost one hundred percent to the Americanese of Milt Gross. Even as gifted an actress as Anna Apple of Yiddish Art Theatre renown, and Yechiel Goldsmith, cannot escape the temptation of the lines and transgress fearfully with over-playing and o v e r-intonation. Poppa, Pincus Schwitzky, played by Mr. Goldsmith, the slightly Americanized immigrant father, takes his first lessons in civic duty so seriously and solemnly that he plunges into the political work of the East Side Republican district at the expense of his family's welfare. The penalty that he pays is that at the time when his only daughter is about to marry, his being a financial failure constitutes an obstacle to her happiness. Then, fortuitously, the district leader casts his eye upon the faithful Schwitzky to nominate him as alderman for the district. He is elected without difficulty and everything seems to be running in best condition. Suddenly, the district leader, for corruption purposes, attempts to put a halt to Schwitzky's enthusiasm for civic betterment. New in the game and idealistic, Schwitzky does not "understand" and refuses to abandon his reform bills. He is framed by the district leader and, incredibly, we find him in jail in the next scene. The authors, however, were good enough to provide, through Herbert, Poppa's ne'er-do-well son, a dictaphone, which pre-

Leonore Ulric (center) in a scene from "Mima."

served a record of the corrupt politicians' "frame-up" and while the feminine part of the Schwitzkys rushes to the license bureau to witness the marriage of a Schwitzky and a Rosenthal, Poppa, not yet cooled off in his civic enthusiasm, hastens away to the Republican district club.

The saga of the Schwitzkys is advertised as a "riotous folk comedy." One is inclined to think that the producers are admitting more than they believe they are.

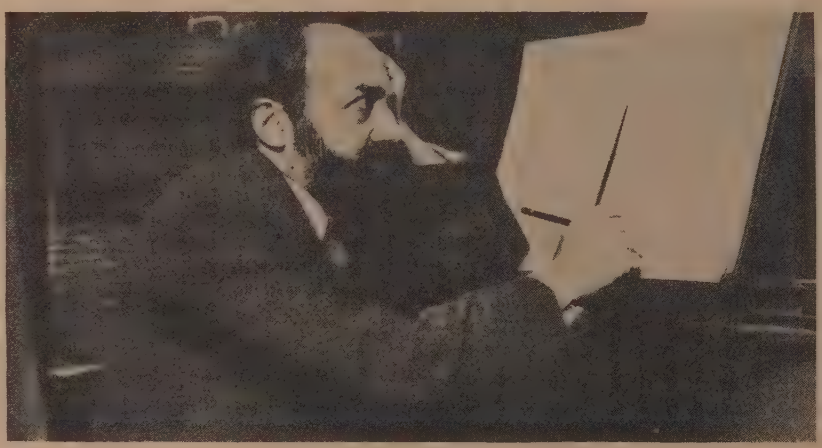
* * *

GEORGE JESSEL in "The War Song," at the National Theatre, a play by Bella and Samuel Spewack and Mr. Jessel, based on a story suggested by E. Richard Scheyer, makes a very sympathetic presentation of a Jewish boy, a singer, viewing the world through tones and musical notes, who is an impossible misfit in an American regiment during the World War. Although, by his artistic temperament, he does not fit, and does not think much of the business of killing, he finds sympathy and understanding even in the stormy days of ferocious warfare. He gains favor by his songs and by entertaining his superiors, telling them witty stories. Incredible though the story may seem, the play has a touch of genuine insight into human emotions and motives. Particularly sympathetic is the character of Mrs. Rosen, the mother of Eddie Rosen (George Jesel) played by Clara Langsner. She portrays the role of a Jewish mother whose husband gave his life in the Spanish-American war, with real sympathy and understanding. Though she obviously is most unwilling to permit her only son to share the fate of his father, the audience is in sympathy with her motherly concern. Ten years after the World War, a story similar to that told in "The War Song" can find responsive ears. George Jessel, with his resourcefulness and ability, makes the misfit a likeable chap. Charles C. Wilson in the role of Captain Conroy, Eddie's superior officer who stands a lot from him, plays the role superbly.

The scene when the misfit singer rushes into the midst of danger during the fighting to apprehend a second lieutenant who had not kept his promise to Eddie's sister, touches one keenly.

* * *

DAVID PINSKI, the distinguished Yiddish dramatist, was the guest for a while on Broadway. Avramo and Friedman presented his new play, "Three," in the Edythe Totten Theatre. "Three" are, in reality, four, in Pinski's conception, for whenever two persons do or intend to do anything, there is always the third inseparable factor, chance, which is responsible for the accomplishment or the failure. With this thesis Pinski set out to present—is it a tragedy or a comedy?—three, two young men and a girl. You will guess that both men, one a painter, the other a sculptor, are in love with the girl. Good friends that they are, they keep no secrets from each other. When they decide to turn their feeling into action, that is, to propose, they are mutually startled by the fact that they are two, and propose simultaneously. Beatrice does not know which she prefers, Joseph or Robert, and so the matter is to be decided by chance. They throw dice and one wins, but the winner, because of having won, is rejected by Beatrice in favor of the defeated. The defeated, however, feels bound by his vow to accept the decision of chance and turns down the imploring Beatrice. And so Pinski plays with the three as chance will have it. As the curtain falls neither Beatrice nor the audience know who is to be preferred or why.



Ernest Bloch

Not chance alone willed it that the play had a run of less than a week.

* * *

"ABIE'S IRISH ROSE" is back again for a week at the Shubert-Riviera. After a six years' run and presentations in many of the leading American cities, this rather unique conglomeration of what Ann Nichols understood of Jewish life and Irish character is to make another tour of the country, perhaps to the relief of Broadwayites. It is one of the remarkable occurrences in the history of Jewish plays on the stage. Only a few days ago a Berlin audience hailed the play as good humor and critics expressed understanding for its long American run. It was only a minority of the German critics, those writing for the discriminating, who manifested the same amazement as did the leading critics in America and England.

And now "Abie's Irish Rose" a Paramount picture, is being shown at the Rialto Theatre on Broadway.

* * *

THIS reviewer was unable to see the universal production "The Cohens and the Kellys," which was withdrawn temporarily on account of the suit brought by the author of "Abie's Irish Rose," claiming that "The Cohens and the Kellys" is a plagiarism of her play. If the court rules, after viewing both, that the charge of plagiarism is sustained, there would be no thrill in seeing "The Cohens and the Kellys."

* * *

THE life and struggle upward of the band of American Jewish singers whose names are renowned throughout the length and breadth of the country, composers of the popular songs and tunes, is a recurrent note in recent movie productions. Perhaps the emergence of the "talkies," whose crying need is action combined with sound, is responsible for the coming to the fore of this epic which is one of the important Jewish contributions to present day American life.

Warner Brothers, who lead in the talking pictures, are now presenting at the Winter Garden two motion pic-

tures which deal with and have been built around the lives of two of these singers. "The Singing Fool," built around the life of Al Jolson and played by him is in more than one way a thrilling human story. Al Jolson evinces an emotionalism and a sadness of joy which is characteristic of him and of the Jew. The Yiddishisms he cleverly injects into his stirring songs add much to their interest.

* * *

"MY MAN," constructed around the life of the incomparable Fannie Brice and played by her with a strong cast is put partly in Jewish settings. It promises to be an outstanding feature of the season.

* * *

A SIGNIFICANT Jewish contribution to American music is the symphony, "America," by Ernest Bloch, which had its premiere at the end of the month in Carnegie Hall when it was played by the Philharmonic Orchestra, Walter Damrosch conducting.

On the following day it was simultaneously presented to the American public by the Philharmonic orchestras of Boston, Philadelphia, Chicago, San Francisco, and again in New York. It will be presented at a later date in other leading American cities.

The symphony, termed by the composer an epic rhapsody, is a unique musical masterpiece. It expresses the past, present and future hopes of America in a score which re-echoes the melodies of early American life, from the time of the Mayflower down to the present jazz age. There are idyllic tones, notes of lyric beauty, of mass reaction, impassioned notes of scorn and visions for the future. It closes with an anthem to be sung by the audience. The composer hopes that the anthem will become representative of America. There is love, there is vision in the score, bordering, as the critics says, on the prophetic, a vein inherent in Ernest Bloch. Not without reason is the symphony called an epic of democracy.

It is characteristic that the noted Jewish composer, a native of Switzerland, who came to the United States in 1916, has produced a symphony which was recognized as most deserving the name America, the land of his adoption. The composer of the symphony "Israel," was the winner in a contest conducted by "Musical America." His symphony, "America," was chosen from among 92 scores submitted. It was the unanimous choice of the judges, all noted composers and conductors, who will present it simultaneously through their ten or twelve major symphony orchestras throughout the country. Four years after his arrival in the United States in 1920, Ernest Bloch conceived the idea for his symphony.

The author of "Israel" and "America" has added glory to his name and to the name of his people.

The reception the symphony had in the metropolitan press was not marked, though, by the same enthusiasm all along the line. Notwithstanding the fact that the judges' committee which unanimously chose Ernest Bloch's symphony, included Leopold Stokowski, Walter Damrosch, Frederick Stock, Alfred Hertz and Serge Koussevitzky, voices are not lacking among reviewers who term the symphony "provocative" and at least "debatable." The greatest amount of displeasure on the part of these critics centers around the concluding anthem. One reviewer, writing in the "Telegram," apparently resents the fact that the composer termed his symphony America, "without apologies." References are not missing to the composer's racial origin and his recent arrival. But then, who does not remember the reception accorded by the musical reviewers to the best works of the leading composers? Time erased the first-nighter's criticism.

* * *

MINORITY-MINDEDNESS

(Continued from Page 141)

into bits. The best solution for the Jew is to know his history, the contributions his people have made to the advancement of mankind, to understand individual and social psychology, and to accept manfully and proudly his Jewishness, without exaggeration or diminution. If it be his mission to liberalize mankind by making it not only unafraid of the different, but tolerant and even desirous of it, he will best accomplish it not by striving to get rid of his minority-mindedness but by a rational cultivation of it, so that it will be wholesome, self-respecting, and attractive. Minority-mindedness is frequently a handicap and a liability; it can be made a spur and a valuable asset.

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In the Public Eye

Emanuel Neumann

FIFTEEN YEARS' faithful work in Zionism has been rewarded with the unanimous election of Emanuel Neumann to the chairmanship of the Jewish National Fund of America, the Jewish land-buying agency in Palestine.

Emanuel Neumann

Mr. Neumann, who has been associated with every phase of the Zionist movement for more than 15 years, succeeds the late Joseph Barondess as chairman of the fund. He has worked constantly on many projects in connection with the upbuilding of the Homeland.

Mr. Neumann today is a member of the national administrative committee, of Young Judea, the national Jewish youth organization, which he helped organize in 1910.

He also helped organize, in 1921, the American branch of the Palestine Foundation Fund (Keren Hayesod), and was its secretary for the first four years of its existence. It was due to his initiative that the united Palestine Appeal, now in its fourth year, was organized.

* * *

Jacob G. Lipman

"FOR outstanding contributions to the field of nitrogen research" Professor Jacob G. Lipman has been awarded a prize of $1,250 by the American Society of Agronomy. Professor Lipman has been since 1911 the Director of the New Jersey Agricultural Experiment Station. He promptly turned over the prize money to Rutgers University to be used as the nucleus of an endowment for investigation in soil science.

Jacob G. Lipman

When the Joint Palestine Survey Commission went to Palestine to prepare an extensive report for the Jewish Agency Commission, Professor Lipman was taken along as one of the experts.

Born in Friedrichstadt, Russia, in 1874, Professor Lipman first graduated from the Baron de Hirsch Agricultural School in New Jersey, and then won degrees at Rutgers and Cornell. He has been chemist and bacteriologist in a number of important undertakings by the New Jersey Experiment Station, and has lectured extensively in many universities both here and abroad.

In addition to Phi Beta Kappa, this amazing scientist holds membership in no less than 17 distinguished honorary scientific organizations.

* * *

Judge A. B. Frey

LATE in December, 500 friends, associates, and civic leaders tendered a mighty testimonial dinner at one of St. Louis's leading hotels in honor of Judge A. B. Frey of that city, who was to retire from the bench on January 1. Former Mayo Henry W. Kiel was toastmaster.

Judge A. B. Frey

Judges, attorneys, and ministers lauded Judge Frey for his record as judge, neighbor, friend, and citizen.

Judge Frey, who is 42 years old, was born and raised in St. Louis and educated there at Washington University, where he won repeated honors and scholarship prizes. He was first elected Circuit Judge of St. Louis in 1918, and re-elected in 1922 for a six-year term, which has now just expired.

In 1926 he was elected President of Washington University Alumni Association. The year before he had held the post of President of District Grand Lodge No. 2, I. O. B. B., and previously had served as vice-president. At present he is a member of the Board of Hebrew Union College, Cincinnati. He is a Free Mason and an Elk, belongs to the Scottish Rite and Mystic Shrine Masons, and is a member of several other clubs.

Louis E. Kirstein

LOUIS E. KIRSTEIN, Boston executive and philanthropist, has had so much experience in business that most of its needs and problems are clear to him. He decided that Boston needed a branch library for business men and women. So he has donated $150,000 to the city of Boston for this purpose. The city of Boston gratefully accepted the gift, and construction was to begin at once. It will be known as the Edward Kirstein Memorial Library, in memory of Mr. Kirstein's father.

Louis E. Kirstein

When the structure is completed, Mr. Kirstein will donate books to it.

Mr. Kirstein, a resident of Boston since 1894, is one of the leading figures in the life of the community. Born at Rochester, N. Y., in 1867, he became a traveling salesman for his father after attending a business college. Through a series of executive positions with different large firms, he finally was made, in 1911, vice-president of William Filene's Sons Co., where he is today.

His public and philanthropic activities are literally too numerous to mention.

* * *

Joseph C. Hyman

SUCCESS lies just over the horizon for Jewish farm settlements in Russia, according to Joseph C. Hyman, Secretary of the Joint Distribution Committee, who has recently returned after several months in Berlin and Moscow in connection with the organization of the new $10,000,000 American Society for Jewish Farm Settlements in Russia. An extensive report of his observations and data will be released soon.

Joseph C. Hyman

The Printed Page

HISTORICAL NOVEL

Reubeni, Prince of the Jews, by Max Brod. (Alfred Knopf.)

JEWISH history is steadily becoming a source for more and mo excellent novels, which are neither apologetic nor anti-Semitic, but simply interesting stories based on great figures of an interesting people.

Such a novel is "Reubeni, Prince of the Jews," newly translated from the German of Max Brod. It is the fantastic story of David Reubeni, the Jew who appeared in Italy in 1524 with the tale of being an ambassador from a Jewish kingdom in the unknown depths of Asia, who interviewed Pope and King, and who finally met a sad end in the dungeons of the Inquisition. The story is so incredible that nobody could possibly make a novel out of it were it not historically true, and proved by hundr ds of contemporary documents. A Jewish Prince! A Jew not oppressed by the narrow life of the Ghetto, not afraid of the lords of Christendom, not dealing in Messianic visions but in int rnational diplomacy! And all this in the heart of the Ghetto period, only a few years after the terrible expulsion from Spain.

We can imagine the sensation made by this strange being both in the Ghetto, where people waited daily for the coming of the Messiah, and in the outer world of the Renaissance, where discoverers were finding new marvels from year to year. No wonder that Reubeni aroused the Messianic preaching of the mad fanatic, Solomon Molcho, who proclaimed him as the Messiah and created an equal though a different stir, by his eloquence and his visions.

Max Brod has made all this vivid to the reader of his story. In addition, he has gone back into the antecedents of Reubeni as a child of the Prague Ghetto, a Cabbalist with a touch of Humanism in his education. We see him as a young man escaping from the Ghetto to enjoy an illicit love affair with a Christian girl, and then turning her over to a Christian noble in order to avert the dread calamity, the threatened expulsion of the Jewish community of Prague. We see his flight to the East, to return 15 years later as a Jewish ambassador from an imaginary kingdom, with the design of arming the Jews of Europe to serve in a war against the Turks as allies of the Pope.

The strange design almost succeeded, we are told, and its failure was due directly to Solomon Molcho, whose return to Judaism and whose proclamation of the Messiah made Reubeni suspect to the King of Portugal, as he was already an enemy of the Inquisition. So Molcho met the martyr's death that he desired, while Reubeni, a worn out old man at 40, is lost to view in those dungeons whose doors opened only inward.

A moving tale to any reader, more especially to us Jews, interested to see unknown depths in the being of our own people. LEE J. LEVINGER.

* * *

RABBINIC LEGENDS

The Life of Moses, by Edmond Fleg. (Dutton.)

TO MANY American Jews the whole rich store house of rabbinic legends has been long only sealed treasure. But now Edmond Fleg, brilliant Jewish poet and scholar of France, has added to the debt we already owe him for his adequate "Anthology." In "The Life of Moses" he gives us the rabbinic legends from the birth of the law-giver to the moment when the soul of the master was taken from him through the kiss of God. The narrative flows smoothly; the old stories are rewritten with the simplicity and dignity they so well deserve.

The translation by Stephen H. Guest is both pleasing and fluent. To Jews who wish to renew their acquaintance with the stories from their *Cheder* days, to others who will be thrilled for the first time with these fascinating folk-tales that have sprung out of the very heart of Israel; to the student of folk-lore this "Life of Mose" should prove a valuable and arresting work.

ELMA EHRLICH LEVINGER.

* * *

AN INGENIOUS PARADOX

The Story of Gilbert & Sullivan, by Isaac Goldberg. (Simon & Schuster.)

THERE is in that artistic partnership of Gilbert and Sullivan much of the humor that is implicit in every paradox; but like all supreme humor this paradox is not without its splash of pathos. It is the poignant pathos, the irrepressible humor, of two men who did not understand themselves or each other. And yet this discord—to us a pretty metaphor of Mr. Goldberg's—resolved itself into one of the most harmonious unions in the history of art. This, then, is a palpitantly human story, and under the deft pen of Mr. Goldberg it breathes the fresh breaths of life.

But Mr. Goldberg is a critic as well as a biographer of talent. In his story of Gilbert and Sullivan, therefore, he does not forget to paint the social, political and artistic background with broad and graphic strokes. He dissects and analyzes all of Sullivan's music with that sharp penetration that is his; he traces the growth of light verse; he studies Gilbert's serious dramatic efforts; he pores over the "Bab Ballads." And then, of course, there are the comic operas. Never does Mr. Goldberg permit his overwhelming love for Gilbert and Sullivan to blur his critical eyesight; he praises and he condemns but always reservedly and with a shrewd, human understanding. Throughout the entire work, Mr. Goldberg forgets nothing, omits nothing, gives everything its true and deserved evaluation. Chronologically and artistically this book is the last word on Gilbert and Sullivan.

DAVID EWEN.

* * *

BOOKS IN BRIEF

"Ariadne," by Isadore Lhevinne (Globus Press) is a combination of beautiful writing of a loose-jointed story, together with imagination run riot and illusive decorations, drawn by the author.

Not very enthusiastic is young James Waterman Wise over the future of the Jewish people in his discussional book, "The Future of Israel," (E. P. Dutton).

Different conceptions of God, expressed by different persons, comprises the symposium entitled "My Idea of God," edited by Joseph Fort Newton (Little, Brown & Co.).

Superstition through the ages, and how it resulted in the murder of more than 12,000 Jews during the Black Plague, is described in Dr. Deerforth's new book, "Knock Wood" (Brentano's).

Tchernichovsky Visits America

By Samuel Blum

TWO years ago, Chaim Nachman Bialik, the most revered name in contemporary Hebrew literature, came to this country upon the prosaic mission of helping in the collection of funds for the Keren Hayesod. This year another great Hebrew poet, Dr. Saul Tchernichovsky, has come to our shores on a similar mission. He is here in the interests of the excellent Hebrew school system maintained by the Tarbuth organization in impoverished Lithuania.

Dr. Tchernichovsky

Among the great mass of Jews, Dr. Tchernichovsky is perhaps but little known. Yet he is the only man of letters who is seriously mentioned as the possible competitor of Bialik as the greatest contemporary Jewish poet. Both men are the most devoted of friends and great admirers of each other's talent, though no two poets employing the same language could possibly be more unlike each other.

Bialik is the most Hebraic of modern Hebrew literati. No other Hebrew writer ever approached, both in style and in substance, the fire and the strength of the prophets of yore, as did he. Tchernichovsky, on the other hand, is the most un-Hebraic poet that ever used Hebrew as a medium of expression. His poetry has repose, symmetry, proportion; he may lament, but he never denounces. He is the Hellenist among Hebrew writers. In vain will you look among his voluminous writings for the withering power so characteristic of Bialik, and to a lesser extent of many minor Hebrew poets.

Sings of Love, Peace, Beauty

Tchernichovsky's style is cadenced and peaceful. He sings not of pogroms and *shechitahs*, nor of God's vengeance, but of the peaceful life of the Ukrainian *yeshuvnik*, of love, of nature's beauty, of spiritual rest.

From the very first he was steeped in the Greek ideal; one of his earliest poems bears the title "Facing God Apollo." No wonder that in his later years he turned toward translating Greek classics into Hebrew. Chief among his translations are several of Plato's dialogues, Anacreon's poems, and—most important of all—"The Iliad" of Homer.

This is merely a partial list of Tchernichovsky's translations. A complete list would include the great Babylonian epic, "Gilgamesh," perhaps the oldest literary masterpiece of all times, and our own Longfellow's "Song of Hiawatha" and "Evangeline." Yet of none is he so proud as those from the Greek.

Among Hebrew writers, Dr. Tchernichovsky is unique. He is perhaps the only contemporary Hebrew writer older than 50 years—he was born in 1875—to reach the Hebrew literature via other routes than the *cheder* and the *yeshivah*.

Learned Hebrew Privately

Wonderful to relate, Tchernichovsky grew up in what is generally described among nationalist writers as an assimilationist atmosphere. Yiddish he never spoke, and linguist though he is, he is unable to speak it to this day. Hebrew he learned privately. Russian was his mother tongue. He spoke Ukrainian as a native. As a boy of seventeen, when he began his literary career, he also had a fair knowledge of German and French, and understood English. Yet when, as a young student of the commercial high school—as a Jew he was barred from the gymnasium—he felt the urge for self expression, he immediately chose Hebrew as his medium. Why he did it, nobody—not even the poet himself—can tell you; simply no other language suggested itself. His first poems were written with the aid of a Russian-Hebrew dictionary.

Tchernichovsky's early poems showed clearly the marks of linguistic difficulties. His style at first was forced and artificial. Though his talent met with immediate appreciation, his style and choice of words were severely criticised. But the very first moment you meet him you are impressed with the tremendous energy of the man. Such men do not knuckle under in the face of difficulties; criticism only spurs them on to further effort. The Russian Hebrew dictionary did not leave the young poet's desk. Today he is considered one of the finest Hebrew stylists.

He Works Ceaselessly

Ever since 1922 when he was allowed, through the intercession of Gorky, to leave Russia, he has been working ceaselessly upon both original works and translations. Most of his translations from the Greek classics were done during this period. Just now he is working on a translation of "Oedipus Rex." Lately he has also become the chief editor of the Berlin branch of the Stybel publishing house.

On top of all this, Dr. Tchernichovsky is also a practising physician—and an excellent physician at that, for no mediocre Jew could have become a chief military surgeon under the tzarist regime.

Dr. Tchernichovsky, nevertheless, manages to keep in close touch with the affairs of World Jewry. He visited Palestine, Poland, Lithuania, and now, America. What he has to say about World Jewry is nothing over which to become elated. He is pessimistic about the condition of the great Jewish communities of Soviet Russia and Poland. Between the anti-religious, which in the case of Jews means also anti-cultural, policy of the government, and the growing anti-Semitism of the masses, Russian Jewry is being ground to powder as between two millstones. Culturally Polish Jewry is much better off, but Dr. Tchernichovsky finds that just now it is exhausted; there is apparently no creative power left. Only two virile and energetic Jewish centers remain—America and Palestine.

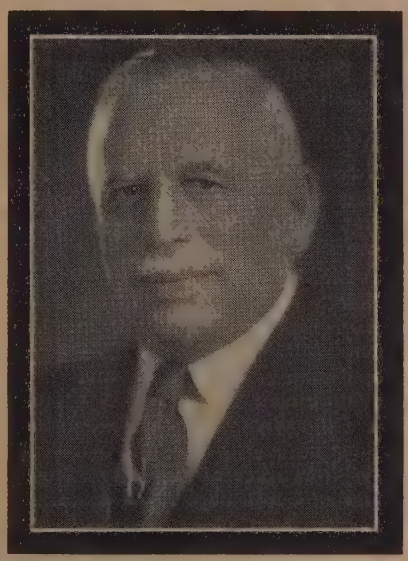
Asked to state his opinion of American Jewry more specifically, Dr. Tchernichovsky declined. Later, perhaps before he leaves—he expects to stay with us at least three months—he may answer such a question. All he knows about American Jewry just now is that it possesses something no other Jewry, Palestinian alone excepted, can boast. This thing is not economic security, but something much more valuable—energy, and a will to create.

In Memoriam: Charles Hartman

THOUSANDS of B'nai B'rith were grieved to learn on December 11 of the death of Charles Hartman, veteran member of the Order.

Born in Bavaria on February 16, 1856, he began at an early age to interest himself in all things that would advance the cause of Judaism. He joined the New York Lodge of the I. O. B. B. 45 years ago. He was Executive Member of District No. 1 for the last 23 years. In addition, he was Trustee of Temple Beth-El, 76th Street and Fifth Avenue.

He is survived by his three sons, Albert C., Richard C. and Harold C. Hartman.



TRIBUTES

THE DEMISE of Charles Hartman, for very many years the representative of District Grand Lodge No. 1, in the Executive Committee, removes from the Order one of its mainstays.

Charles Hartman thoroughly believed in the B'nai B'rith. It was an integral part of his life. Thus it was that he breathed its spirit into many disciples by whom he was surrounded. In return they yielded him a loyalty that was as beautiful as it is rare.

He will be especially missed from future conventions of his District. For decades he attended such gatherings and for long he was easily the dominant figure in them. He was indisputably the old guard. Such was the high regard in which he was held, that not infrequently a word from him was tantamount to a decree.

In appearance he was invariably immaculately neat. His personality was at once pleasing and positive. He did not hesitate to express himself and no one was ever left in doubt as to where he stood on any question. He had convictions and he was true to them.

His absence from the councils of the Executive Committee will be noted by his colleagues who feel in his passing a personal bereavement.

Alfred M. Cohen.

The loss of our brother and friend, Charles Hartman, was a decided shock to everyone here, and all miss his leadership and guidance. I had a deep personal fondness for the man and it seems hard to believe that he has departed.

Albert Cohn.

He did not measure his time on this earth by years. He possessed the virility, vision, and physical and mental alertness of youth. He was an indefatigable worker for the B'nai B'rith. His pastime was to sit in the lodge room or work out some problem of benefit to the Order. Everything else in life was secondary. The Order loses a faithful and ardent worker who commanded the respect and admiration of all.

Maurice Bloch.

The passing of our Brother Charles Hartman came as a real shock to me, and, I feel, as a poignant blow to B'nai B'rith, and particularly to District Grand Lodge No. 1, of which he was, to say the least, the dominant force. Here he was at home, loved and esteemed by those able to appreciate his great worth.

He was a man of ability, and better yet, of genuine common-sense. His charm and grace of manner were Chesterfieldian, yet he could be blunt as a sea captain upon occasion, and for a worthy cause.

In our social work, we were as one for many years. He was, above all, my friend.

Joshua Kantrowitz.

The loss of Brother Hartman has left an empty chair in B'nai B'rith councils which will not be easy to fill. He was a veteran, tried and trusty, always on duty. The advice of a sincere, well-informed and experienced Ben B'rith will be missed, but his loyal sincerity and long, devoted and unselfish services in the advancement and ideals of the Order will remain an inspiration to all those who knew him. The sympathy of his many friends in Canada goes out to his family in their bereavement.

Louis M. Singer, K. C.

I knew Charlie Hartman intimately for more than 20 years. He was gifted by nature with a charm of manner and of speech which attracted one readily to him and enabled him quickly to gain the confidence of those with whom he came in contact. That confidence was always retained by reason of sterling honesty, a frankness in discussion, and an ever-ready willingness to bear his share of the labors and burdens of any task in which he asked others to share. He lived and talked the Independent Order B'nai B'rith. To him, B'nai B'rith was an inspiration and his very life. Except in 1925, when he was recovering from an operation, he attended every Convention of District Grand Lodge No. 1 since 1907. He had attended every convention of the Constitution Grand Lodge since 1900. Of him it may well be said that he dedicated his life to the principles of the Order, and was compensated by that satisfaction which comes to all who give their lives for the benefit of others.

A. K. Cohen.

The death of Mr. Hartman was to me a great blow. A man devoted to an altruistic cause to such an extent as he was will be hard to find. His devotion called upon him constantly to sacrifice his time and energy for the Order. He did this gladly and extracted pleasure which could not be paid for. He gloried in his contacts with Jews and in the fact that he was able to stir younger men to activity in behalf of the Order. He was blessed with an agile mind and warm sympathy to the last. Everyone in the District had a wholesome and loving respect for him and his absence will be felt for a long time to come.

Louis Fabricant.

When one loses the companionship of a true, loyal and devoted friend, it is hard to put in words the resulting sense of sorrow and depth of loss. The inspirer of ideals, the giver of wise counsel, the unremitting laborer in the cause, has gone. I am inexpressibly thankful for having been privileged to know him and count him as my friend. I can find no words to describe my feelings of personal loss. "All that was best has passed on." I treasure my memories of Charles Hartman.

Joseph Rosenzweig.

News of the Lodges

EXPRESSIONS of sympathy and condolence have been received on the death of Ex-President Adolf Kraus from the following, representing nine countries throughout the world:

Leo Baeck, President, and Alfred Goldschmidt, Secretary, of District Grand Lodge No. 8, Germany; Dr. Samuel Daiches, President, and J. H. Taylor, Secretary, of D. G. L. No. 15, England; Arthur Blok, President, and J. H. Taylor, Secretary, of the First Lodge of England; Dr. I. Niemirower, President of D. G. L. No. 9, Roumania; David Matalon, President of Salonica Lodge No. 679, Salonica, Greece; Dr. Joseph Popper, President of D. G. L. No. 10, Czecho-Slovakia; A. A. Sasso, Secretary of I. O. B. B. Lodge No. 1051, Panama, R. P.; R. Wormser, President of Augustin Keller Lodge No. 648, Zurich, Switzerland; and J. Niego, President of D. G. L. No. 11, Constantinople, Turkey.

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"THE B'nai B'rith I dare say, more than any other organization, gradually is bridging the chasm that for centuries has separated the Jew from the followers of other faiths," said Judge Henry Horner of the Probate Court of Chicago, addressing 350 members of Ramah Lodge of that city at a dinner given by Michael Flicht, retiring president of the Lodge.

Judge Horner urged Jews everywhere to support the B'nai B'rith. He said the hand extended by the B'nai B'rith to other organizations of differing faiths has not gone unclasped.

* * *

RABBI SOLOMON GOLDMAN of the Jewish Center at Cleveland addressed a joint meeting of the Zionist District of Columbus, Ohio, and Zion Lodge No. 62, at the New Woodman Home in the Ohio Capitol. His topic was "The Great Advance." A special program of entertainment was arranged for the affair.

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ON HIS first trip to Canada since he has been President, the Hon. Alfred M. Cohen was enthusiastically received in Toronto and Montreal.

The President was an honored guest at the Federation Victory Dinner in Montreal, where the audience, in his honor, rose and sang "The Star Spangled Banner." He was greeted by a large attendance in Toronto. In Buffalo he received a cordial ovation when he spoke at Temple Beth Zion on behalf of the Union of American Hebrew Congregations.

On this trip he was accompanied by Dr. Boris D. Bogen, Secretary of the Order.

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District Grand Lodge No. 5 will hold its annual convention at Atlanta, Ga., on January 27, 28 and 29.

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A BEN B'RITH has made it his hobby for several years to collect the autographs of famous writers. He is Leo Wolf, Wheeling, W. Va. His system is to review a book and then send his review to the author of the book for comment. As a result he has dozens and dozens of personal letters from some of the most famous writers of our time.

* * *

ONE of the finest entertainments ever put on at the base hospital in San Francisco was staged by the Committee of Fifty of San Francisco Lodge for the disabled veteran soldiers. A diversified program of song, dance, and comedy specialties delighted the soldiers and provided them with an afternoon of enjoyment and relaxation. Brother Joe Mendel was master of ceremonies.

* * *

THE B'nai B'rith Orphanage and Home for Friendless Children, Erie, Pa., has received $50,000 by the will of Samuel M. Braunstein, who died at Atlantic City in November. Many charitable institutions were the recipients of gifts in Mr. Braunstein's will, which bequeathed $375,000 to worthy causes.

* * *

DEATH has claimed one of the most versatile members of the Order, David Solis Cohen, Portland, Ore. After several years in Philadelphia journalism, he became a successful writer. Moving to Portland later, he established a small retail store, which grew to be one of the largest wholesale houses on the Pacific coast. Then he was admitted to the bar and became a partner in a successful law firm. He was prominent in social and political life, a well-known orator, and a staunch supporter of Temple Beth Israel.

* * *

B'NAI B'RITH in Woonsocket, Mass., is behind a movement to institute a series of Friday night services in the Y. M. and Y. W. H. A. Arthur Kornstein is chairman of the group of Jewish organizations which have co-operated for this cause. The organizations include, beside the B'nai B'rith, the Congregation B'nai Israel, Hebrew Ladies' Aid Society, Hadassah, and the two Y's.

* * *

ALEPH ZADIK ALEPH

WINTER weather didn't faze a number of Denver B'nai B'rith who journeyed forth through the snow to witness the installation of Morris Pawley Chapter No. 83, A. Z. A., at Colorado Springs. Sam Goldberg, who installed the Denver group, was on hand to install this one.

* * *

SLOWLY, but (it is hoped) surely, money is coming in to pay for the Fifth International A. Z. A. Tournament at Memphis, February 22 to 24. Dr. Louis Levy, in charge of raising this money, which will be used to care for the several hundred boys from all parts of the United States and Canada while they are attending the tournament, is working hard to create readier responses.

* * *

THE first A. Z. A. Public Memorial Service for the late Adolf Kraus was conducted by the San Francisco Chapter in conjunction with the regular services of the group. Brother George Lipman, Vice President of District 4, was the speaker of the evening. Kenneth C. Zwerin, assisted by the choir, sang the Memorial Chant.

* * *

HILLEL BRIEFS

LEONARD R. EINSTEIN and Harry A. Karl, together with authors and others who helped, are to be congratulated for putting out so neat a piece of work as the most recent issue of the Hillel Quarterly, University of Wisconsin. The lead article is "A Definition of Religion," by Dr. Carl Russell Fish, of the Wisconsin faculty, and in content and expression is a fine contribution to student thought. The magazine is well-balanced with short stories, poems, book reviews, and a dash of humor.

* * *

THERE are 15 songs in this year's Michigan Opera, "Rainbow's End." Edward M. Heyman, former chairman of the Dramatics Committee at the Michigan Hillel Foundation, wrote eleven of them. He also has a role in the famous collegiate production, which toured New York, Chicago, Cleveland, Detroit, etc., during the University's Christmas holidays.

Joseph Trumpeldor: Contemporary Hero

By Zalmen Yoffeh

THE day of the epic is over. People have become worldly-wise and cynical. They cast a disrespectful eye upon the records of long-recognized heroes and look beyond the epics written about them to the records of their private lives, their weakness and their pettiness. One no longer looks for overwhelming heroes. Yet in our very day and generation a hero came and passed away, a hero of such magnitude that even the modern generation must claim him as such. An epic poem has been written about him, not by his friends, but by his enemies, the people he died fighting.

Everything about this man was glorious. To begin with there was his name, Joseph Trumpeldor. A fitting name for a hero—breathing, on the one hand, the spirit of warfare and hand-to-hand combat; reminiscent, on the other hand, of Grimm's Fairy Tales, of days when there were giants in the land and mighty deeds were accomplished.

Joseph Trumpeldor was born in Siberia, far from the Jewish Pale, in the late eighties, the son of a rich merchant. His father had been a Cantonist, one of those taken away from Jewish homes in their childhood and brought up in the Russian army. The experience had left its mark upon Trumpeldor senior. He lived far away from other Jews, was an extreme assimilationist, and sought to bring up Joseph as a Russian and a soldier.

Wins the Cross of St. George

To a great degree he was successful. Joseph Trumpeldor entered the Russian army and became an officer, one of the very few Jews so honored. The Russo-Japanese War came along, with its opportunity for honor and glory, and Joseph went into it, heart and soul. Time after time he was mentioned in dispatches, and finally he gained the highest honor possible in the Russian army—the Cross of St. George.

He came out of the war with only one arm. But he had gained something else, too. He had met Jewish soldiers for the first time in his life, and learned of pogroms and of squalid Jewish ghettos. He suddenly became conscious of his Jewishness and he went to live and study in the Jewish pale. By 1908 he had made up his mind. Zionism was the only real relief for his people, for himself. His mind made up, he acted. He went to Palestine.

Now came a strange metamorphosis. This man, brought up as a soldier and warrior, suddenly settled down. For seven years he lived in the Valley of the Jordan, a quiet, peaceful farmer, striving to build up by peaceful means the country he loved. He was still a man of action, but of him it could be truly said that his sword had been beaten into a plowshare. He himself hoped to spend the rest of his days thus.

Organizes Zion Mule Corps

But he reckoned without the force of circumstances. Turkey entered the World War and Trumpeldor, as a Russian and an ex-officer, had to leave the country. He found refuge in Alexandria, Egypt, where, together with Vladimir Jabotinsky, he worked to form the Zion Mule Corps. Already he foresaw the part England was to play in the rehabilitation of Palestine. The history of the Zion Mule Corps need not be told here. In Gallipoli and the Dardanelles they fought side by side with the English army, acquitting themselves so nobly that their commander, Colonel Patterson, immortalized their exploits in a book.

After the failure of the Dardanelles campaign, Trumpeldor, restless, made his way to Russia. He was there in 1917 when he was one of the foremost helpers of Kerensky in the bloodless revolution that dethroned the Czar. But he was unhappy. Russia was not his country. He longed for Palestine. When Kerensky was overthrown by the Communists, he left Russian politics. It was then he started the *Hachalutz* movement.

All over Russia (later in other parts of Europe) he found young men and women eager to go to Palestine. But they were raw and untrained; unfit for work on the land. Trumpeldor set about organizing agricultural groups, training these young men and women to be useful when the doors of Palestine were opened to them. But Trumpeldor would not stay. The war was over and he longed for Palestine.

When he went back to Palestine he set to work. The Valley of the Jordan no longer interested him; it was safely in Jewish hands. He set out for northern Galilee, for those sections which Syria claimed, and which had to be made safe for Jewish colonization.

Others followed him. Surrounded by hostile tribes of Arabs, these brave pioneers toiled away, fighting off marauders, tilling the soil, building colonies.

Then came the evening of March 1, 1920. It was three days before Purim, the day known to Jews as the Fast of Esther. Trumpeldor and eleven other men and women were in the tiny colony of Tel Chai when a tribe of Arabs swooped down upon them. All night long they fought off the Bedouins; inspired by Trumpeldor, the defenders performed prodigious feats of valor. Trumpeldor again and again exposed himself to the deadly fire of the Arabs in order to get his man. One-armed he stood—a Horatius defending a pass against the barbarians, fighting, fighting, fighting.

Trumpeldor Dies Fighting

Toward morning the Arabs made overtures of peace; they were allowed to enter the colony. Then they treacherously turned against the brave little band. Trumpeldor went down fighting. His last words were, "How hard it is to live for one's country; how good it is to die for it."

Joseph Trumpeldor is gone, but Palestine still teems with memories of him. Everywhere in upper Galilee is reminiscent of him. The "G'dud Haovahad," the Battalion of Labor, has been formed in his memory. The youth of the country have formed a B'rith Trumpeldor. There is a colony named Tel Joseph. The giant monument erected to him by the sculptor Melnikoff stands on the road between Tel Chai and K'far Gedali. The spot on which he died is still Jewish soil.

And in the evenings, in the cafes, his old enemies, the Arabs, sit around and sip their coffee and listen to the wonderful epic poem based on Trumpeldor's life, written by an Arab poet.

In February, 1930, the commanding monument over the warrior's grave will be unveiled on the tenth anniversary of his death.

It Pays to Advertise

A GUEST came to a famous German health resort for the first time and was shown around the grounds, including the cemetery in the village. He noticed that on most of the tombstones the ages of the deceased given were 89, 92, 95, and even older.

"My, my!" he remarked in amazement, "This must surely be a healthy place. The people all die at very ripe old ages."

"Oh," responded the guide, smiling. "I'll let you in on the secret. This is merely for advertising purposes; those who died in their youth are buried toward the rear of the cemetery."

* * *

Logic

THE *Shule* of Chelm was destroyed by fire. Since the members were too poor to rebuild it, they sent out *mishiluchem* for donations in the nearby towns. When the *mishiluchem* had collected a sufficient amount of money, they were in a quandary. It was unsafe to carry the money, because the roads were infested with robbers. For the same reason, merchandise was unsafe. So it was agreed to buy something that could convey itself. It was finally decided that feathers would be just the thing—the wind would take them safely to Chelm.

The people of Chelm rejoiced when the *mishiluchem* returned home and told them what they had done. But alas! The feathers never arrived. Undaunted, the city fathers called a meeting, and evolved a wise scheme. Obviously, the feathers, never having been to Chelm before, were lost. So hundreds of sacks of local feathers were released to the winds to go out and find their errant brethren and bring them home.

* * *

Not So Good!

RABBI JOSEPH FINK of Buffalo has a most appropriate story when speaking to gatherings which are disappointingly small. A Sunday school teacher, it seems, was anxious to make a good record for class attendance, and obtained a promise from all the children to be present the following Sunday; only sickness would be accepted as an excuse. When the Sunday came 'round, two of her pupils were absent, and in commenting she thoughtlessly said: "There are only two children missing today and I hope they're both ill."

January is the time for resolutions—good ones, we hasten to add. What could be a better resolution to make—and keep—than this: I will not go around with a gloomy face, and uttering doleful thoughts. I will look, instead, for the fun and joy in life and help others to appreciate them. I will be optimistic instead of pessimistic.

And while you are making this noble resolution, add to it as a sort of postscript that you will dig up the funniest bit of Jewish humor you ever heard, and send it in for the Humoresque page of this magazine. In return you will get a brand new book. Winners of books this month are: Rabbi Joseph Fink, Buffalo, N. Y.; Mrs. Boris Brutskus, Berlin, Germany; and Sarah Freistater, St. Louis, Mo.

* * *

He's Still Running

A MISCHIEVOUS boy annoyed a lady who was promenading down the street. Enraged, she turned upon him and cried with vexation: "I only wish I was your mother!"

Eyeing her from head to foot, the incorrigible rascal replied: "Well, my father is a widower, you might ask him about it. However, personally, I don't think you have a chance."

* * *

Train Announcers, Beware!

IN the evening, a crowd had assembled as usual in front of the Berlin Synagogue. A richly dressed lady and the Cantor came out the door at the same time. The lady turned to the Cantor and said: "Have I the pleasure of speaking to the Cantor?" Upon being assured that she had, she said anxiously: "Oh, you have such a wonderful voice, Cantor—would you mind calling William, my chauffeur, for me?"

Two of a Kind

THE late Jewish tragedian, Jacob P. Adler, had a keen sense of humor. When a young friend of his, who was playing with a Jewish stock company, boasted before a dinner party of the tremendous success he had made when he appeared in a Philadelphia theater some time before, the great Adler gravely remarked: "The other day a Philadelphia gentleman told me that he would give a million dollars to see you act—and he said it in all sincerity."

"Is that so?" answered the young boaster, swelling up still more. "Well, I'm not surprised."

"Neither was I," answered Adler. "You see, he was blind."

The crestfallen young actor learned his lesson immediately, and immediately responded by telling the joke of a *Cheder* student who was severely reprimanded for his pranks by the teacher.

"If your father knew what a bad boy you are, he would get gray hair," snapped the teacher.

"Ha!" cried the irreverent boy. "He'd be tickled to death. He's bald."

* * *

How About a War-Time Rouble?

A WISE child explained to her playmate the exact value of several coins.

"A dime," she said is a lot of money. It can buy chocolates. A nickle is nice, too. It can buy an ice-cream cone. But a penny—a penny is good only for Sunday school."

THE "AZUREA ENSEMBLE" BY PIVER

Piver—the oldest perfume house in France—the house that has made more French perfume than any other—Piver announces the Azurea Ensemble . . . . A single perfect odeur. Incarnated in the four toilet requisites used by every well-groomed woman—cold crème, vanishing crème, powder, perfume . . . . Expressed again in all its delicacy by the two colours that symbolize it——blue and silver.

THE PERFUME—Azurea itself. Light, fresh, young, eager! A clean, clear fragrance, with a bit of spice to pique the imagination, a hint of coquetry. Never has the beauty, the temperament of the *chic Americaine* been so smartly—and so completely—expressed! $4.50.

THE POWDER—Much finer than the average—finer than the best you have ever used before. Adherent. Invisible. In five perfect shades to take care of every complexion, even the sun-browned, ultra-chic at the moment . . . . Breathing the same Azurea perfume, till it becomes a part of the lovely skin itself. $1.00.

THE COLD CRÈME—Just this minute launched in Paris, this crème is all that any other crème could ever be—and it is so highly perfumed that it may almost be thought of as perfume in crème form! One sinks to sleep and dreams of fragrance. $1.50.

THE VANISHING CRÈME—Light, as specialists decree. Invisible after applying. Here is the perfumed film that forms a base for perfumed powder. The powder clings all day, and so does the exquisite fragrance. One day's crème has been changed by magic from something utilitarian to the final touch of luxury. $1.50.

THE NEW TWIN COMPACTE—Silver, with blue enamelled tracery. A shape to slip easily into the purse—but not out of the hand. Rouge, powder in shades for every complexion, scented of course, with Azurea. And two mirrors, effectively placed. $2.50.

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